LONDON's Medicinal-INFORMER:

Containing,

I. A brief Enquiry into the Ancient State of the Practices of Phyſick and Surgery in the World.

II. The preſent State of thoſe Profeſſions in *London.*

III. Quacks rightly diſtinguiſh'd from other Practicers; characteris'd, and chaſtiz'd.

IV. The Venereal Diſeaſe in its Cauſe, Nature, Signs, Dangerous Effects; beſt, moſt cheap, eaſy, ſafe, and private Methods of Cure, truly repreſented; in order to prevent Peoples being Ruin'd either by that Diſeaſe, or by Unſkilful Pretenders to its Cure.

By a London *Phyſician.*

LONDON,

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THE PREFACE.

I *Have little more to ſay by Way of* Preface, *than to aſſure the* Reader, *that he will find this* Tract, *ſo far as its Limits will admit, (and even far beyond what he, I believe, will be apt to expect from its Bulk) to come up to what is ſuggeſted in its Title-Page. The* Origin *of the Practices of* Phyſick *and* Surgery, *is here enquir'd into, and rationally accounted for; the Difference between the ancient* Dogmatiſts, *the* Rational Phyſicians *(ſuppos'd) Predeceſſors, and the* Empiricks *truly ſtated; wherein a* Rational Practice *conſiſts, is explain'd; the preſent* London-Mode *of* Practice *in the Diviſion of the Art of* Healing *into its ſeveral diſtinct* Profeſſions, *is ſet forth; and* Quacks, *its Scandal, are rightly diſtinguiſh'd from other* Practitioners, *characteriz'd, and chaſtis'd; and when ſpeaking of theſe, 'twas ſcarce poſſible not to take a little Notice of an* Hatton-Garden *make-a-noiſe* Fellow, *who, by the ſilly* Scribble *publiſh'd in his Name, (with the Word* Surgeon, *how juſtly I know not, tack'd thereto!) and the* Stories *told of him, by ſome who ſay they have been his* Patients, *ſeems,* to me at leaſt, *as juſtly to merit* Chaſtiſement, *as any* Quack, *or mercenary Quacking* Raſcal *in* London;

don; *or indeed in* Queen ANNE's *Dominions, does, or can do. After all which, you'll find a ſhort, but (I hope) ſatisfactory Account of the* Venereal Diſeaſe *in its* Cauſes, Nature, Signs, dangerous Effects; *the beſt, moſt cheap, ſafe, eaſy, and private* Methods *of* Cure, *ſo far explain'd, as is neceſſary for any* Patient *to know, and more, I believe, than 'tis poſſible for him to learn from any other* Treatiſe *(even of a bigger Size than this) in Print. Nor will this* Treatiſe *be unſerviceable to young* Practitioners, *who may here find not only the* Nature *of the* Venereal Diſeaſe, *but of* Mercury, *uſually eſteem'd its* Antidote; *as alſo the true* Eſſential *and* Formal Difference *between a* Gonorrhœa Virulenta, *and a* Gonorrhœa Simplex, *and Old* Gleets, *in Men, and the* Fluor Albus, *or* Whites, *in Women; and Hints concerning them ſufficient to inſtruct the ingenious* Tyro *in their true* Method *of* Cure. *In ſhort, I verily believe no unprejudic'd Perſon, when he ſhall have read this* Tract, *will conclude my Pains in Writing, his in Reading, or his Shilling (its Price) in purchaſing it, ill beſtow'd.*

Vale.

CHAP.

CHAP. I.

Of the Antiquity of Physick, and the several Sects of the ancient Physicians.

§ 1. THE *Art of Physick*, viz. *Healing*, is probably almost coæval with the World, for *Adam* and *Eve* being drove out of *Paradise*, were subject to, and perhaps sometimes exercis'd with bodily *Diseases* and *Infirmities*, as well as their *Posterity*; and it may, I conceive, be reasonably presum'd, that *Adam*, and his immediate *Descendents*, were not wholly unacquainted with (but rather well skill'd in) the *sanative* and *medicinal Virtues* of *Vegitables*, and the Method of using them. 'Tis, I think, probable, that in those Days, every Person, or at least every principal Person of a Family, as he had Occasion, us'd such Means as he was acquainted with, or as his *Reason* suggested to him to be proper to Remdy the bodily Infirmities that attended *himself*, or those of his *Family*; until some one Person apply'd himself wholly, or principally, to the Art of *Healing*, and thereby became distinguish'd by the Name of a *Physician*: And doubtless the World was of no long Standing when this first happen'd, for we read, *Gen.* 50. 2. *That* Joseph *commanded the Physicians to embalm his Father* Jacob. And from the next Verse, 'tis plain that at the Court of *Egypt*, *Embalming* was even then a customary Thing, but how long it had been so, is uncertain.

§. 2. Whoever shall please to consult the Book of *Genesis*, may find that *Joseph* was but the two and twentieth Person in a lineal Descent from *A-*

dam. In the Days of *Noah*, the ninth from *Adam*, the *World* was ſtrip'd of all its *Inhabitants*, excepting *Noah*, his Wife, his three Sons, and their Wives, by the *univerſal Deluge*; which was, according to *Chronologers*, in, or about the Year of the World 1656; and *Jacob* dy'd in *Ægypt*, about the Year 2255; ſo that from the *Flood* to *Jacob's Death*, was but about 600 Years; yet then, as before obſerv'd, in the *Ægyptian Court*, *Embalming* the *Dead* was cuſtomary, and probably might ſo have been for a long Time before. Certainly the *Health* and Well-being of a *Living Man*, being a Matter of infinitely greater Concern than the *Preſervation* of a *Dead Corps*, from preſent Corruption, we may juſtly preſume, that the *Art* of *Healing* was ſtudy'd and practis'd long before *Embalming* was either practis'd or thought of. This Conſideration added to that of the early Cuſtom of *Embalming*, makes me apprehenſive, that the *Art* of *Healing* was practis'd by ſome particular Perſons, who were call'd *Phyſicians* very ſoon after *Noah's Flood*; or perhaps before it; for we read, *Gen.* 4. 17. of *Cain's* building a City; and *Verſ.* 22. that *Tubal Cain* was an Inſtructor of every Artificer in Braſs and Iron: And *Chap.* 9. 20, 21. informs us, that immediately after the Flood, *Noah* planted a Vineyard, and made Wine; which 'tis not probable he ſhould have done, had he not been acquainted with the Method thereof before the Flood. Theſe Inſtances, as alſo the building of the Ark it ſelf, prove that ſome *Arts* and *Sciences* were known and practis'd before the Flood; and why not the *Art* of *Healing* amongſt the reſt? It was not long after the Flood, as *Chap.* 14. ſhews, before *War* was introduc'd into the World; nay, we know not but that there were *Wars* before the *Flood*, for *God Almighty* is, by *Moſes*, repreſented, *Gen.* 6. 13. ſaying to *Noah*, *The End of all Fleſh is come*

before

before me, for the Earth is fill'd with Violence through them; and behold, I will deſtroy them with the Earth. Now, as ſoon as by *War*, or any *Violence*, *Wounds*, *Bruiſes*, &c. (not mortal) frequently happen'd to the Inhabitants of the Earth, we may juſtly ſuppoſe the *Art* of *Healing* was ſtudy'd and put into *Practice*. Thus, although the *Holy Scriptures* do not inform us who was the firſt *Phyſician*, nor the Time when that Art was firſt practis'd, yet they give us (as you've ſeen) juſt Cauſe to imagine, that even the *antidiluvian World* was not without its *Phyſicians*.

§. 3. Of prophane Authors, ſome attribute the Invention of *Phyſick* to one of the Heathens pretended *Gods*, and others to another; moſt of them agree, that *Apollo* was the firſt *Inventor* of *Phyſick*; that his Son *Æſculapius* ſucceeded him in the Practice thereof; that *Æſculapius* left two Sons, *Machaon* and *Podalirius*, who were both *Phyſicians*, and very famous for their Cures at the *Trojan War*. The *Longævity* of *Noah*, and his immediate *Deſcendents*, may perhaps oblige us to acknowledge, that 'tis poſſible this *Apollo* might flouriſh in the Days of *Joſeph*, and his Grandſons practice *Phyſick* at the *Trojan War*, which began in or about the Year of the World 2756, about 500 Years after *Jacob*'s *Death*: But a Probability that ſo it was, no Man, I believe, will aſſert or argue for; much leſs for a Probability of his being the *Inventor* of *Phyſick*; but if there really was ever any ſuch Perſon, (and the *Story* of him be not an *Allegory*, and the *Sun* as having ſo great an *Influence* over the *Life*, *Health* and *Well-being* of *Mankind*, and all *living Creatures*, that to its *Heat*, the very *Principles* of *Life*, have formerly been by ſome *attributed*, and on whoſe peculiar *Influence*, or the Want thereof, upon *Animal Bodies*, and thoſe that ſurround 'em, *Health* and *Diſeaſes* have been thought (and that in a great Meaſure, fitly enough) immediately to depend, was not by the

Ancients intended) 'tis very likely he might be the moſt *Eminent Phyſician* of his *Time* and *Place*, and might better methodize the *Art* of *Healing*, and bring it nearer to *Perfection*, than all thoſe who had (in his Country, or perhaps in the World) liv'd before him, had done. But as to the *Invention* of *Phyſick*, it certainly is rather owing (humanly ſpeaking) to *Chance*, *Reaſon*, and *Neceſſity*, than to the Wiſdom of *Apollo*, or any other ſingle Perſon whoſoever.

§. 4. Hiſtorians relate, that before *Phyſick* became a diſtinct *Profeſſion*, the *Babylonians*, *Ægyptians*, &c. us'd to carry their *Sick* into the *Markets*, *Streets*, *Highways*, &c. that all Perſons, who themſelves had ever had, or that in others had ſeen the ſame (or like) *Malady*, might give their *Advice*, and encourage them to try what themſelves, or others, had us'd with Succeſs in the like Caſes. And probably this *Method* of *expoſing* the *Sick* to the View of all Perſons, in order to be adviſ'd about their Infirmities, might firſt prompt ſome Perſons to apply themſelves to the Buſineſs of going from Place to Place to view the *Sick*, to give them *Advice*, and to make *Obſervations* on their different *Caſes*, and on the Succeſs of the *Remedies* they gave, or adviſ'd to; and ſo might, by that Means, acquire to themſelves the Name of *Phyſicians*: And if ſo, doubtleſs ſome of them, through a more than ordinary *Diligence*, ſedulous *Induſtry*, and a good natural *Sagacity*, ſoon acquir'd a more compleat *Knowledge* of *Diſeaſes*, and of the *Method* and *Medicines* proper for their *Curation*, than others; and conſequently gain'd a greater *Reputation* in the World. The *Heathen Inhabitants* of which were, as Hiſtorians relate, very apt, in thoſe early Days, to *Deify* all Perſons who had been, by any Means, ſignally ſerviceable to Mankind; and thus might *Apollo*, *Æſculapius*, &c. come by their Honour.

§. 5. If what *Le Clark*, in his *Hiſtory* of *Phyſick*, ſug-

geſts

geſts concerning *Æſculapius*, be true, *viz.* that he was the firſt *Clinick Phyſician*, ſo call'd from the *Greek* Word, [κλίνη] which ſignifies a Bed, 'tis but juſt to ſurmize, 1. That *Æſculapius* was the firſt *Phyſician* that viſited the Sick in their *own Houſes*, and in their *Beds*. 2. That all *Phyſicians* before him, (even his Father *Apollo* himſelf) us'd to go, as is before mention'd, from Place to Place, to *view* the *Sick*, give their *Advice*, &c. And if *Æſculapius* was really the firſt *Phyſician* that did viſit the *Sick* in their *Beds*, he was doubtleſs therein ſoon imitated by all the *Phyſicians* of his *Time*, who were of the firſt *Rank*, which occaſion'd their being call'd *Clinick Phyſicians*; whereby they were diſtinguiſh'd from thoſe *Phyſicians* (their Contemporaries) of leſs Note, who ſtill kept to the then old Method of frequenting Markets; where meeting, (becauſe the *Clinick Phyſicians* attended moſt of them) with but few *Patients*, they fell to Selling their *Remedies* amongſt the People, to be by them us'd when, and as Occaſion ſhould require, and therefore were call'd by the *Greeks* [Ἀγυρτὰι] *Agyrtæ*, (*ab ἀγείρω, colligo*) and afterwards by the *Romans* (*Circumforanei*) Market-Haunters, becauſe they gather'd the People together in (ἐν Ἀγορᾷ, *ſive in Foro*) the Market-Palce, in order to ſell their Medicines, as thoſe call'd *Mountebanks* do now; and doubtleſs this was the *firſt Diſtinction* that was made between the *Profeſſors* of *Phyſick*, the *Origin* of *Mountebanking*, and happen'd, (I conceive, though ſome, I know, think otherwiſe) long before the Days of *Hippocrates*.

§. 6. Authors, 'tis true, relate ſo many Things concerning *Apollo*, *Æſculapius*, and ſome others, who, as they report, were *Phyſicians*, and in great *Repute* before the Days of *Hippocrates*, that are apparently *fabulous*, that 'tis not poſſible to know what is really *Truth* concerning them. However, *Le Clark Chap.* 16, 17. of his Hiſtory of *Phyſick*, effe-

ctually proves from *Celſus*, *Pliny*, *Plato*, &c. that the *Phyſick* of *Æſculapius*, and his two Sons, *Machaon* and *Podalirius*, (and conſequently of all their Predeceſſors) conſiſted principally in *Surgery*, and then concludes thus, *viz.* "I doubt not, but "that it will appear ſtrange thus to have degraded "*Æſculapius*, and his Sons; and 'tis hard to be-"lieve, that Men that knew, according to our "Suppoſition, little more than an ordinary *Bone-*"*ſetter*, or *Country Surgeon*, ſhould carry the *Honour* "of being the *Inventor* of *Phyſick*. But our Sur-"prize will ceaſe, when we conſider that *Surgery* "being one of the *principal Parts* of *Phyſick*, and "*Æſculapius* and his Sons practiſing at a Time "when there were no *Phyſicians*, but *Surgeons*, or "who were alſo *Surgeons*, and were more conſider-"ed on that Score, they might naturally enough "paſs for *Inventors* of an *Art* in general, of which "they practis'd the Part moſt in Requeſt in their "Time. In the ſecond Place, we muſt take Notice "that though *Æſculapius* was more celebrated for "his *Surgery*, than *Phyſick*, yet it does not follow "from thence, that he concern'd himſelf not at "all with the latter. 'Tis likely that he under-"took inward *Maladies*, as well as outward, and "that he practis'd all Parts of *Phyſick*, as did all "that follow'd him to *Hippocrates*, and long after him. The Deſcendents of *Æſculapius* were call'd *Aſclepiadæ*, and have been believ'd, (or at leaſt repreſent-ed) to have preſerv'd this *Art* in their *Family*, with-out Interruption. *Hippocrates*, who is indeed the moſt ancient *Phyſician*, of whoſe Method of *Practice* we have any certain Account, calls himſelf the ſeventeenth in Order of Deſcent from *Æſcu-lapius*.

§. 7. *Hippocrates*, flouriſh'd between 4 and 500 Years before our *Saviour*'s *Incarnation*, and is gene-rally eſteem'd the firſt that clearly laid down the

Precepts

Precepts of *Physick*, join'd *Physick* with *Philosophy*, and thereby justly gain'd to himself an *Immortal Honour*. But 'tis said, that for several Ages before his Days, many excellent *Observations* concerning *Diseases*, their *Remedies*, &c. had been, by the *Asclepiada* his Predecessors, treasur'd up in the *Archives* or *Temple* of *Æsculapius* at *Coos*, and that *Hippocrates* transcrib'd and methodiz'd the same; and that that Temple happening soon after to be burnt, those Things which he had from thence transcrib'd, pass'd for his own, as well as those which were really so. But this, if *Truth*, does not *detract* from the *Worth* and *Honour* of *Hippocrates*; 'twas no more *criminal* in him to *improve Himself* and his *Writings* from what he might find in the Temple at *Coos*, than 'tis for the *Physicians* of this *Age*, to consult his *Writings*, or those of any other of the *Ancients*; and that *Hippocrates* did not act the *Plagiary*, in order to *arrogate* to himself the *Honour* of being the *Inventor* of *Physick*, is plain from his writing expresly concerning the then ancient *Physick*, and assenting, that he thought they were in the *Right*, who attributed its *Invention* to the *Gods*. Nay, considering the *Modesty* of his *Writings* (so far as I am acquainted with them) I verily believe he never aim'd at, or expected the thousandth Part of the Honour, that since his Days has been done him; which yet I do not think has exceeded his Merit. *Hippocrates* having thus *methodiz'd* the *Art* of *Physick*, has had the *Honour* of being esteem'd the first of that ancient Sect of *Physicians*, call'd *Dogmatists*, (Δογματικὸς *Ille est qui certa Dogmata in aliqua Scientia persequitur*, a δοκέω, *sentio*) who attempted to establish the *Art* of *Healing* on (its present and) the best of *Foundations*, viz. *Reason*, *Experience*, and *Observations*. *Gallen* (though born near 500 Years after *Hippocrates*) was the next that made any considerable *Advances* in this *Rational Method* of *Practice*; and al-

tho'

Tho' both *Hippocrates* and *Galen* were, as late *Improvements* demonſtrate, far from compleating either the *Theory* or *Practice* of *Phyſick*; yet their *Works* ſtill are, and probably ever will be, in great *Eſteem* amongſt *Learned* and *Methodical Phyſicians*.

§. 8. There was alſo in o'd Times, another *Sect* of *Phyſicians* call'd *Empiricks*, (*ab* ἐμπειρέω *tento*) theſe were Contemporaries with the *Dogmatiſts*, and not much, if at all, leſs famous than they; and as the *Dogmatiſts* were ſo call'd from their *poſſitive* Way of *Reaſoning* concerning the various *Cauſes* and *Natures* of *Diſeaſes*, and their *Remedies*, and then *methodizing* their *Practice* as well by *Reaſon* as *Experience*; ſo the *Empiricks* receiv'd their *Denomination* from their (as ſome ſay) ſlighting *Reaſon*, and depending wholly on their *Experience* of certain *Remedies*. *Celſus* reports, that *Serapio* of *Alexandria*, was the firſt *Empirick*; and if he and his Followers rejected or ſlighted that *Knowledge* (as is now ſuggeſted of him and them) of the *Nature* of *Diſeaſes*, and their *Remedies* that he and they were capable of attaining, he, and they, without doubt, were highly to blame. But, conſidering what I find in good *Authors*, 'tis with me a *Queſtion* whether they ſo did? Dr. *Primroſe*, in his Book *De Vulgi in Medicina Erroribus*, ſpeaking (*de Agyrtis*) of *Mountebanks*, (*p.* 22.) ſays, *Empirici olim erant Viri valde docti*, &c. *i. e.* "The "*Empiricks* of old Time, were very *Learned Men*, "*Skilful* in the *Knowledge* of *Medicines*, whom "our *Galen* ſome where owns to be his *Maſters*; "they not only knew *Medicines*, but they were "alſo well acquainted with the *Medical Pre-* "*cepts*, the *Diagnoſtick* and *Prognoſtick Symptoms*, and "purſu'd a certain *Method*, or rather *Order* in their "*Practice*. The *Doctor*, I confeſs, adds, *Sed nec Cauſas Morborum, nec Præceptionum Medicarum Rationem inquirebant; ſufficiebat illis, ea fuiſſe olim aut a Majoribus, aut a ſeipſis obſervata.* i. e. "But they

"did

" did not enquire either into the *Causes* of *Diseases*,
" or the *Reasons* of the *Rules* of *Physick*; it was suf-
" ficient for them, that those *Things* had been *for-*
" *merly observ'd* either by *themselves*, or by their *An-*
" *cestors*. But the before-mention'd *Celsus*, who is
call'd the *Latin Hippocrates*, sets this Matter in a
clearer Light, for, in his *Preface*, he thus expresses
himself, *viz. Hi qui se ipsi vocant ab Experientia no-*
minant evidentes quidem Causas, ut Necessarias, am-
plectuntur: Obscurarum vero Causarum, & naturalium
Actionum Quæstionem ideo supervacuum esse contendunt,
quoniam incomprehensibilis Natura sit. i. e. "They
" who call themselves *Empiricks*, do indeed *embrace*
" the apparent *Causes*, as necessary; but they con-
" tend that the *Controversy* of hidden *Causes*, and
" *secret natural Actions*, is therefore *superfluous* or
" *vain*, because *Nature* is *incomprehensible*. What
Doctor in *Physick*, now alive, need be asham'd of
this *Opinion*, which amounts to nothing more than
that we ought not to spend our Time in attempt-
ing to pry into the *inscrutable Secrets of Nature*,
which the *God of Nature* seems to have reserv'd to
himself; and which, for that *Reason*, (in all Proba-
bility) we shall never understand, and thereby
prevent our acquiring other useful *Knowledge*, or
being otherwise serviceable to our *Generation*. That
we ought, so far as we can, to *investigate* and
scrutinize into the *Nature* of an *Human Body*, as
well in its *healthful* as its *morbid State*, the *Causes*, *Na-*
tures, and *Symptoms of Diseases*, the *Nature* of all the
Medicines we use, and the *Reason* of their various
Operations and *Effects*, is an undeniable *Truth*.
But by what Name is that *Physician* call'd, or
where may he be found or heard of, who has a
compleat, and (so much as to himself) satisfactory
Notion of these *Matters*? Nay, what *Physician* or
Philosopher can be assur'd that his Notions concern-
ing the *secret Operations* of *Nature*, however satis-
factory

factory they may at preſent ſeem to himſelf and others, are really Right, and that they will not hereafter be call'd into *Queſtion*, be *Confuted* and *Rejected*? The *God of Nature*, and none but *He*, truly knows what *Nature* is, what are her *Laws*, and how ſhe *actuates Matter*, and *converts* it out of one *Form* into *another*, in order to *conſtitute* the great *Variety* of *Beings* that are in the *World*! 'Tis therefore, I humbly conceive, conſiſtent with *Truth* and *good Manners*, to affirm, that the *wiſeſt Philoſophers* are but the *beſt Gueſſers* at the *Secrets of Nature*; and the moſt *Learned Phyſicians*, but the moſt *Skilful Empiricks*. And as for *Empiricks* depending on their *Experience* of certain *Remedies*; do not the moſt learned of our *Phyſick Authors* tell us of ſome *ſpecifick Remedies* that may, in ſome *Caſes*, be depended on, / for whoſe *Effects* they can't *account*? And do not the moſt *Renown'd* of our *Phyſicians* uſe theſe *Specificks* in their *Practice*? And is not the Uſe of theſe *Specificks*, *Empiriſm*? Do not the Writings of *Hippocrates*, and thoſe of all learned *Phyſicians* ſince his Time, demonſtrate, that *Experience* and *Obſervations* (with due *Ratiocinations* thereon) *conſtitute* the moſt firm *Foundation* (without nice *philoſophical* and *conjectural Speculations*) for a *Rational* and *Succeſsful Practice* in the *Art* of *Phyſick*? In ſhort, a *Rational Empiriſm* ſeems to me (I ask Pardon if I miſtake) no improper *Title* for the higheſt *Perfection* the *Art* of *Phyſick* ever yet was at, or is capable by human *Learning* and *Induſtry* to be advanc'd unto. Nor can I conceive, that there was any real *Difference* between the ancient *Dogmatiſts* and the *Empiricks*, excepting that the firſt aſſum'd to themſelves an *Aſſurance* of being right in their *Opinions*, (in which, notwithſtanding, we know they were miſtaken;) but the latter, finding that their *finite Capacities* were not ſufficient to comprehend the Things that pertain to *infinite Wiſdom*, modeſtly acknowledg'd

nowledg'd the ſame, and forbore to trouble the World with their *Conjectures* concerning thoſe Matters that they were conſcious were above *human Wiſdom* fully to comprehend. And the Caſe being thus, he *Empiricks* may as juſtly as the *Dogmatiſts*, (or *Methodiſts*, as ſome call them) be ſaid to have been *ational* and *Methodical Phyſicians*; and if *Modeſty* e preferable to a too good *Aſſurance*, they were on hat Account, the moſt worthy of Eſteem; and by heir ſetting a Value, and depending on *Experienc'd peeifick Remedies*, we may juſtly preſume they were he beſt *Phyſicians*, and moſt ſucceſsful in their *Practice*.

§. 9. Having thus, I humbly conceive, made t evident, that the *Empiricks*, as well as the *Dogmatiſts*, were *Methodical* and *Rational Phyſicians*, it may not be amiſs briefly to repreſent wherein a *Methodical* and *Rational Practice* (in the *Cure* of any *Diſeaſe*) conſiſts. And not to take any Notice (for Want of Room) of that five-fold Diviſion under which *Sennertus*, and moſt modern Authors, treat of the Art of *Phyſick*, viz. 1. *Phyſiologia*. 2. *Pathologia*. 3. *Semiotica*. 4. *Hygieine*. 5. *Therapeutica*, I ſhall inform you, that the *Method* of *Phyſick* (being a rational Application of Remedies to an human Body, for the Curation of Diſeaſes) conſiſts 1. In the *Knowledge* of the *Diſeaſe*, and its *Cauſe*. 2. In the *Choice* of *Remedies* proper for the *Curation* of that *Diſeaſe*. 3. In a due *Ratiocination* in the *Practitioner*, which of thoſe *Remedies* ought to be us'd firſt, which next, *&c.* So that the *Diſeaſe* and its proper *Remedies* muſt be thoroughly underſtood before the *Practitioner* can duly *reaſon* in himſelf about a *methodical Cure*. In *Practice*, the *Diſeaſe*, its *Cauſe*, *Symptoms*, &c. the *Age*, *Sex*, *Conſtitution*, *Strength*, &c. of the *Patient*, are call'd the (*Indicantia*) *Things indicating*: The *Remedies* are call'd the (*Indicata*) *Things indicated*: The *Reſult* of the *Practitioners*

oners *Ratiocination* in himself concerning the *Di*
ease, and its *Remedies*, is call'd the *(Indicatio) Ind*
cation. And (after, and according to all thes
precognita & præmissa) the actual *Application* or *Ad*
ministration of these proper *Remedies*, constitutes th
(Methodus medendi) Rational and *Methodical Practic*
of the *Art* of *Healing*.

§. 10. That *Æsculapius*, *Hippocrates*, and all th
ancient *Physicians*, as well the *Dogmatists*, as th
Empiricks, were conversant in the whole *Art* o
Healing, now divided into *Physick*, *Surgery*, an
Pharmacy, is very apparent from *Le Clark's Histo*
ry of Physick, and from all the Writings of *Hippo*
crates, and other ancient *Physicians* now extant
The like may be said of *Galen*, *Celsus*, and of all the
famous Men of the *Profession* for many succeeding
Ages. Nor have there been wanting some great
Men in almost every *Age* and *Country* down to this
very Day, who have adher'd to this ancient Way
of *Practice*, and have recommended the same to
Posterity in their Books. But a different *Mode* of
Practice, as is before hinted, does at present pre-
vail in the World.

CHAP. II.

Of the present State of Physick *in* London

§. 1. THE *Art* of *Healing*, contrary to the
Custom of former *Ages*, is now divided
into several *Branches*, viz. There are those who are
wholly conversant about *Internal Diseases*, these
are call'd *Physicians*; others only take Care of *Exter-*
nal Infirmities, or such as are to be cur'd by *External*
Remedies, these are intitul'd *Surgeons*; others whol-
ly employ themselves in the Preparation of Medi-
cines

cines for the *Physicians* and *Surgeons* Use; and are call'd *Apothecaries*.

§. 2. In order to a Man's being a *Physician*, the *Mode* that is now esteem'd most *honourable*, and which best recommends him to *Persons* of *Condition*, is, that of being first admitted a *Doctor in Physick* in some *University*, and after that, a *Member* of the *Honourable, the Royal Colledge of Physicians* in *London*. The *Surgeons* and *Apothecaries* are also *establish'd Societies*; and *Youths*, of due *Learning*, are brought up to those *Businesses*, by serving to the *Surgeons* a seven, and to the *Apothecaries*, an eight Years *Apprenticeship*.

§. 3. But there are Persons, who not enjoying the Happiness of a *University Education*, do, notwithstanding, gain a competent *Knowledge* both in the *Theory* and *Practice of Physick*, either by being brought up under some *Eminent Practitioner*, or by their own *Ingenuity* and *Industry*, in perusing *Medicinal Authors*, and most commonly by both those Means. Of these Persons, some capacitate themselves to *Practice*, by offering themselves to the *Examination* of the *President*, and *Censors* of the *Colledge* of *Physicians*, who, upon finding them fitly *Qualify'd*, grant them *Diploma's*, authorizing them to practice *Physick*, (*quamdiu se bene gesserint*;) Others, after their having been examin'd by four *Doctors* in *Physick*, upon their certifying that they find them fitly *Qualify'd*, are *Licens'd* by the *Right Reverend the Lord Arch-bishop of Canterbury*, or the *Bishop* of the *Diocess* where they live, to *Practise* the said *Art*. And these Persons often become as *Knowing* in their *Profession*, pursue as *Regular* and *Rational* a *Method* of *Practice*, and are as serviceable to the *Common-Wealth*, as many of those who are *Graduated Doctors in Physick*; and therefore as *Worthy* of *Esteem*; although they move (and are con-

tent to acknowledge it) in ſomewhat a lower *Sphere*.

§. 4. But you may ſay, we have, at this Time, an *hideous Noiſe* made about *Quacks*: Pray, who be they, and what be their *Qualifications*? For they be (as they pretend) *Phyſicians*, or *Doctors* too! And can, ſay ſome, *cure* all *incurable Diſeaſes*! Can bring the *Dead* to *Life*; or rather, can haſten the *Living* to take up their *Abode* amongſt the *Dead*! Well then, for the Satisfaction of *my dear and well-belov'd Friend*, John Martin *of* Hatton-Garden, *Surgeon*, as he calls himſelf, I'll ſet this Matter in as true a Light as I can. And I will attempt truly to *Characterize* all thoſe he would have to bear the Title of *Quacks*, and after that, *Himſelf* too.

CHAP. II.

Of Quacks.

§. 1. THE Word *Quack* being of *Dutch* Original, ſignifies, ſays the Book call'd *Gazophylacium Anglicanum*, a frivolous and vain Tattler, and ſo is applicable to any Perſon of any Profeſſion who oſtentatiouſly pretends to have a great deal of *Skill* and *Knowledge* in any Matter that he is in Reality wholly *Ignorant of*, or does very *little Underſtand*. And thoſe *Profeſſors* of *Phyſick* that the *Greeks* call'd *Agyrtæ*, the *Romans Circumforanei*, and we *Mountebanks*, in order to recommend their *Medicines* to the *Populace*, being often guilty of this vain *Oſtentation*, are, by the *Dutch* and *Germans*, call'd *Quack-Salvers* (i. e. Vain-tattling Salve-Sellers) and, for Shortneſs Sake, *Quacks*. Some *Chymical Phyſicians* too, as they formerly affected to call

call themſelves, reporting thoſe Things of their Remedies, that it was very improbable they ſhould perform, were by the *Galenical Phyſicians*, intituled *Quacks*.

§. 2. There are ſome, I know, that take the Word *Quack*, and the Word *Empirick*, to be Synonomous; but I have already made it appear, that the *Empiricks* were *Rational Phyſicians*; and that our moſt learned *Doctors* of *Phyſick*, are not afraid of the *Empirical Uſe* of *Remedies*. Beſides, if I admit a *Diſtinction* to be made between *Rational* and *Empirical Phyſicians*, yet *Quacks* (properly ſo call'd) muſt be allow'd to make a third Claſs: For,

1. The *Rational Phyſicians Practice* (whether he be a *Doctor* of *Phyſick* or not) is founded on *Reaſon* and *Solid Philoſophy*, as well as on *Experience* and *Obſervations*.

2. The *Empirical Phyſician's* only on *Experience*, and *Obſervations*.

3. But a *Quack*, (properly ſo call'd) whatever *Learning* in the *Languages*, *Liberal Arts* and *Sciences*, &c. he may juſtly lay Claim to, yet when he ingages in the *Practices* of *Phyſick*, and *Surgery* (or either of them) and undertakes to perform *Cures*, he muſt be preſum'd to be out of his proper *Sphere*, and to intermeddle in Matters which he neither underſtands, nor has any Experience in. For, had he ſo much *Knowledge* of the *Diſeaſes* he undertakes to *Cure*, and their *Remedies*, as to give a *Rational Account* of them, and conſequently on what Account he expects Succeſs, he'd be (not a *Quack*, but) a *Rational Practitioner*; if he had only the *Knowledge* of *Experienc'd Remedies*, that, in Caſes like thoſe he pretends to cure, had formerly been, by many *Experiments*, found to be ſerviceable, he'd then be (not a *Quack*, but) an *Empirick*, (according to the common Acceptation of the Word;) but being deſtitute of both theſe *Qualifications*, his intermed-

dling in the *Art* of *Healing*, and pretending to Cure (whether every or any one) Diſeaſe, brings him properly under the Denomination of a *Quack*, or *Quack-Doctor*. Truth is, whenever any really *Learned*, *Regular*, and *Rational Phyſician*, ſhall venture to give *Phyſick*, in any particular Caſe, that he does not underſtand, or as to which he has not any *Experienc'd Remedies*, that he may (in ſuch a Caſe) juſtly expect Succeſs from; he may, in ſuch a Caſe, be juſtly ſaid to act the *Quack*: And in any ſuch Caſe, (I'm ſure it will be own'd that) the moſt *skilful* and *learned Phyſician* ought (in Point of *Honour* and *Honeſty*) to join (for his Patient's Safety) in Conſultation with (if poſſibly he can) ſome other *Phyſician*, (though of leſs Note than himſelf) who may have more *Knowledge* of, or may have had more *Experience* in ſuch Caſes than himſelf. And as this is proper to be done, ſo 'tis cuſtomary with *Phyſicians* of *Honour*, *Honeſty*, and *Reputation*, ſo to do. However, 'tis probable, from this *Remark*, that many real, and really worthy *Phyſicians* can't, in a ſtrict Senſe, be ſaid never to have acted the *Quack*; nor few, if any *Quacks*, never to have acted perhaps the *Rational*, at leaſt the *Empirical Phyſician*. But every Man ought to receive his *Denomination* from his general *Practice*. A meer *Quack* then, may juſtly be term'd a *Bold* and *Ignorant Pretender* to the *Art* of *Phyſick*, whoſe *Method* of *Practice*, if he will endeavour, ſo far as he can, to be honeſt, muſt be to conſult all *Authors* as to the *Practick Part*, (as *J. Martin*, p. 439. ſays he does) try all the *Methods* and *Medicines* he ſhall therein find recommended; and afterwards, either to Approve, or Reject them, according as ſhall be the *Event*; i. e. According as they ſhall have happen'd either to have *Kill'd*, or *Cur'd* his *Patient*! Such a *Practitioner* (if I may be excus'd for applying the Term to him) I take to be a *mere Quack*. But

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(as I find intimated in a *certain printed Letter*) there are also *Mercenary Quacking Rascals*; these I take to be *mere Impostors* and *Cheats*, such I mean as pretend to be Authors of those Books they are not; and such, whatever their *Knowledge* in *Physick* or *Surgery* may be, as (for pure *Lucre* of *Gain*, with an *Honesty* equal to that of *Highway-Men*, and *House-Breakers*) give *Medicines* (that they prepare and sell) such *Characters* as they themselves know they can't *Answer*, *promising* (for Instance) *so absolute a Cure* (vid. Sp—ner's *Advertisements*) *for Fits and Vapors, of how many Years soever standing, and howsoever severe, that they shall never more return*; so of other Diseases. The like may be said of *promising* (as a certain Quack, I am told, has sometimes done, (and amongst the rest, very lately to a Friend of Mr. *Richard Walsh*'s at the *Temple*) *a perfect Cure for a slight Clap in two or three Weeks Time, for five Guinea's Reward; and yet keeping the same Person in Hand eight or ten Weeks, making him, in that Time, near twenty times worse than he was: And then (after he shall be cur'd by any other Man) causing him to be arrested in an Action on the Case for* 20 *l.* These *Sparks* (for such it seems there be) ought, doubtless to be esteem'd *Cheats* and *Villains*, and, when discover'd, be brought under the *Discipline* of the *Law*. What Cause therefore can any such Fellows have to complain of such Letters as that above-mention'd; and which may be found in the *Post-Boy* for the 16th of *April*, 1709. in the following Words, *viz.*

Jack Marten,

THOU mercenary quacking Rascal, that would promote your own Interest, by pretending to lay open other Mens Failings, (with an Addition of Lies to Boot) but tells not a Word of your own Ill-doings, which are, and have been as great as the worst

Well then, for the Satisfaction of *my dear and well-belov'd Friend*, John Martin *of* Hatton-Garden, *Surgeon*, as he calls himself, I'll set this Matter in as true a Light as I can. And I will attempt truly to *Characterize* all those he would have to bear the Title of *Quacks*, and after that, *Himself* too.

CHAP. II.

Of Quacks.

§. 1. THE Word *Quack* being of *Dutch* Original, signifies, says the Book call'd *Gazophylacium Anglicanum*, a frivolous and vain Tattler, and so is applicable to any Person of any Profession who ostentatiously pretends to have a great deal of *Skill* and *Knowledge* in any Matter that he is in Reality wholly *Ignorant of*, or does very *little Understand*. And those *Professors* of *Physick* that the *Greeks* call'd *Agyrtæ*, the *Romans Circumforanei*, and we *Mountebanks*, in order to recommend their *Medicines* to the *Populace*, being often guilty of this vain *Ostentation*, are, by the *Dutch* and *Germans*, call'd *Quack-Salvers* (i. e. Vain-tattling Salve-Sellers) and, for Shortness Sake, *Quacks*. Some *Chymical Physicians* too, as they formerly affected to call

Besides, if I admit a *Distinction* to be made between *Rational* and *Empirical Physicians*, yet *Quacks* (properly so call'd) must be allow'd to make a third Class: For,

1. The *Rational Physicians Practice* (whether he be a *Doctor* of *Physick* or not) is founded on *Reason* and *Solid Philosophy*, as well as on *Experience* and *Observations*.

2. The *Empirical Physician's* only on *Experience*, and *Observations*.

3. But a *Quack*, (properly so call'd) whatever *Learning* in the *Languages*, *Liberal Arts* and *Sciences*, &c. he may justly lay Claim to, yet when he ingages in the *Practices* of *Physick*, and *Surgery* (or either of them) and undertakes to perform *Cures*, he must be presum'd to be out of his proper *Sphere*, and to intermeddle in Matters which he neither understands, nor has any Experience in. For, had he so much *Knowledge* of the *Diseases* he undertakes to *Cure*, and their *Remedies*, as to give a *Rational Account* of them, and consequently on what Account he expects Success, he'd be (not a *Quack*, but) a *Rational Practitioner*; if he had only the *Knowledge* of *Experienc'd Remedies*, that, in Cases like those he pretends to cure, had formerly been, by many *Experiments*, found to be serviceable, he'd then be (not a *Quack*, but) an *Empirick*, (according to the common Acceptation of the Word;) but being destitute of both these *Qualifications*, his intermed-

dling in the *Art* of *Healing*, and pretending to Cure (whether every or any one) Diſeaſe, brings him properly under the Denomination of a *Quack*, or *Quack-Doctor*. Truth is, whenever any really *Learned*, *Regular*, and *Rational Phyſician*, ſhall venture to give *Phyſick*, in any particular Caſe, that he does not underſtand, or as to which he has not any *Experienc'd Remedies*, that he may (in ſuch a Caſe) juſtly expect Succeſs from; he may, in ſuch a Caſe, be juſtly ſaid to act the *Quack*: And in any ſuch Caſe, (as I'm ſure it will be own'd that) the moſt *skilful* and *learned Phyſician* ought (in Point of *Honour* and *Honeſty*) to join (for his Patient's Safety) in Conſultation with (if poſſibly he can) ſome other *Phyſician*, (though of leſs Note than himſelf) who may have more *Knowledge* of, or may have had more *Experience* in ſuch Caſes than himſelf. And as this is proper to be done, ſo 'tis cuſtomary with *Phyſicians* of *Honour*, *Honeſty*, and *Reputation*, ſo to do. However, 'tis probable, from this *Remark*, that many real, and really worthy *Phyſicians* can't, in a ſtrict Senſe, be ſaid never to have acted the *Quack*; nor few, if any *Quacks*, never to have acted perhaps the *Rational*, at leaſt the *Empirical Phyſician*. But every Man ought to receive his *Denomination* from his general *Practice*. A meer *Quack* then, may juſtly be term'd a *Bold* and *Ignorant Pretender* to the *Art* of *Phyſick*, whoſe *Method* of *Practice*, if he will endeavour, ſo far as he can, to be honeſt, muſt be to conſult all *Authors* as to the *Practick Part*, (as *J. Martin*, p. 439. ſays he does) try all the *Methods* and *Medicines* he ſhall therein find recommended; and afterwards, either to Approve, or Reject them, according as ſhall be the *Event*; i. e. According as they ſhall have happen'd either to have *Kill'd*, or *Cur'd* his *Patient*! Such a *Practioner* (if I may be excus'd for applying the Term to him) I take to be a *meer Quack*. But

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" Quacks about Town can be, and may come upon the " Stage, not much to your Honour, with a Pox to you, " and your ſham Letters in your Books. You talk of " Fortune; 'tis well if you know your own, which will " hardly be to die in your Bed; for by a good Doſe of a " Club, Sword, or Piſtol, which you juſtly deſerve, (and " ſhall be ſure to have) you will be ſent packing to " Hell, and when you come there, remember your For- " tune was told *Gratis* before hand.

And may you, at your Death, leave no better Fame,
Than for all Mankind to curſe your very Name.
And when your pocky Carcaſe is return'd to Duſt,
May your Aſhes be for ever curſt, &c.

Such a Letter as this, I confeſs, I never ſaw ſent from a Patient to his Doctor before; however, the World may ſee what ſort of Letters this Man does (perhaps deſerve, at leaſt) receive! And perhaps he may have had ſome hundreds of them. A rare Fellow he!

§. 3. Some not only uſe the Word *Quack*, and the Word *Empirick* promiſcuouſly, but alſo beſtow both the one and t'other on every *Profeſſor* of *Phyſick*, however endow'd with *Skill*, *Learning*, and all *Qualifications* neceſſary to capacitate him for *Practice*, who has not been *Educated* at ſome *Univerſity*: And ſo likewiſe upon every *Practiſer* of *Surgery*, who has not ſerv'd an *Apprenticeſhip* to that *Profeſſion*. But the *Author* of the *preſent State of Surgery*, in a Letter to *Charles Barnard*, *Eſq*; *Serjeant*, *Surgeon*, and *Surgeon in Ordinary to Queen* ANN, thus writes, *viz.* " I know 'tis too cuſtomary with " ſome (perhaps leſs knowing than thoſe they ſtig- " matize) to brand every Perſon with the Name " of *Quack* who has not run a *Univerſity-Circuit*, " or ſerv'd a ſeven Years *Drudgery to a Plaiſter-Box*: " This I can't think to be a fair Treatment, ſince " 'tis poſſible for to find ſuch, who have gone

" thro'

" thro' both to very little Purpose, whilst a fertile " *Genius*, cultivated with greater *Industry*, and a " more *sedulous Application*, have, without this *For-* " *mality*, at some Times done their *Country* very " good *Service*. In the *Liberal Arts* and *Sciences*, " *Ingenuity* will, and ought to be encourag'd; the " *Accomplishment* of the Person being still more va- " luable than his Manner of acquiring it. No " Man ought to be discourag'd, who has had a *Li-* " *beral Education*, and can give a *Rational Account* of " *Practice*. And no Man can, I believe, reasona- " bly object against this Gentleman's Opinion.

§. 4. Some will have those, and those only to be *Quacks* that make *Publick* (whether by *Bills* or *Books*) *Pretentions* to the *Cure* of the *Venereal Disease*, rather than any other; but there being as much *Skill* requir'd to make a *Speedy*, *Safe*, and *Effectual Cure* in that *Disease*, especially when *Confirm'd*, attended with *ill Symptoms*, or *Complicated* with other *Diseases*, as in any *Disease whatever*. No less *Reputation* can certainly be, in Justice, due to a *Practitioner* for curing that *Disease*, than any *other*. 'Tis *vicious* indeed, and therefore a just Cause of *Reproach* by *Whoring*, to get that *Disease*. But 'tis the *Duty* of (and therefore no *Crime* in) the *Physician*, when apply'd to, to perform the *Cure* thereof, with what *Ease*, *Safety*, *Privacy*, and *Expedition* he can.

§. 5. *John Martin* calls those *Quacks*, whatever their *Capacities* and *Qualifications* be, that *dispers printed Bills*, in Relation to the *Venereal*, or any other *Disease*: But herein he only discovers his own (not to say *Impudence*) want of *Breeding*, for several *Gentlemen* have so done, after whom (in my Opinion) he is not worthy to carry either *Pen* and *Ink*, or a *Plaister-Box*. Some Years ago, Dr. *Peachy*, then, and now, a *worthy Member* of the *Colledge*, dispers'd as many *Bills* about the Town, as

any

any Man. Dr. *Salmon*, a Man as deservedly famous for his many *Books* publish'd in Relation to *Physick* and *Surgery*, as any Man in this *Kingdom*, has, within these few Years, dispers'd printed Bills. Mr. *Needham*, the *Surgeon*, had, when he liv'd in *London*, *Bills*, in Relation to the *Venereal Disease*, pasted up all the Town over.

§. 6. In the *Front* of those that now give out *Bills*, I'll place Dr. *Tilburg*, who has been *Surgeon* in *Ordinary* to several *Kings* of *England*; of whom *Martin* having, in his *Books*, printed some *lying Stories*, has since, in the Presence of Dr. *Greenfield*, and others, submitted to ask his *Pardon*, as Dr. *Tilburg* assures me. Mr. *Cam*, and Mr. *Noy*, (the former of which was, as I'm inform'd, brought up with an *Apothecary* in *Worcester*) I believe to be *ingenious Men*, that well understand their Business. These therefore, and such as they are, ought not to be call'd *Quacks*, but *Rational*, or (at least) *Empirical Practitioners*. 'Tis the *Capacity* and *Qualifications* of the *Practitioner*, not his *Mode* of making himself known, (whether by publishing *Bills*, *Books*, &c.) in order to acquire *Business*, that makes the *Real and Essential Difference* between the *Professors* of the *Art* of *Healing*. A profess'd and travelling *Mountebank*, (therefore sure a *Bill-Doctor*) may sometimes be a Man, not of *Art* only, but worthy of *Esteem*. How else came Sir *William Read* by his *Knighthood*, and the *Honour* of writing himself, *her Majesty's Oculist*?

§. 7. These *Gentlemen*, are indeed ap'd in their *Publications* by mere *Quacks*, *Fellows* that being guilty of neither *Learning*, *Skill*, or *Honesty*, will, as I said before, undertake infallibly to cure even all *Incurable Diseases*. And I must desire to be excus'd, in presuming, that in the *Front* of these, that *Impudent*, *Louse-pricking Quack*, Spooner *of* Goodman's-Fields, that marry'd *John Martin's Sister*, ought

ought to be plac'd. You may behold his impudent and ridiculous *Publications* in almoſt every *News-paper*, viz.

The greateſt Venereal Antidote in the World, that has cur'd hundreds of Claps, to Admiration, in 3 or 4 Days Time, &c. with above 40 other (pretended) *Rare Medicines*, no one of which, in all Probability, can anſwer the tenth Part of the *Character* he gives of 'em. However, this *Spooner* being *Martin*'s Brother, and *Martin* having ſet up for a *Detecter* of *Quack-Impoſitions*, 'tis, I conceive, incumbent on him, to convince the *World*, that the Medicines ſold by *Spooner*, merit the *Characters* he, in the News-papers, gives of them; and the rather, becauſe ſome ill-natur'd Perſons may be apt to ſuggeſt, that theſe *Medicines* are *Martin*'s own *Merchandize*, made up of the *Damn'd Drugs*, &c. that he happen'd to have by him when he ſhut up his little *Apothecary's* Shop in *Tuly-ſtreet*, in order to turn *Clap-Doctor*. If any one ſhall ſay, *Spooner* is only the *Vendor* of theſe *Medicines*, and ſo can't properly be call'd a *Quack*; I anſwer, We are now told in almoſt every News-paper, that he ſells an *Elixir for the Scurvy, or agrees for a Cure*. —— which proves he is now a thorough-pac'd *Quack*; and if he ſpends all his Time in *Quacking*, the *Nits* and *Lice* will doubtleſs *rejoyce*, in having loſt ſo ſevere a *Tormentor*. And yet there may, for all that I know, be an hundred *Quacking Fellows* about this Town, as *impudent* and *ignorant* in the *Matters* they *pretend to* as *Spooner*. There is *James Rivers*, in *Salisbury-Court*, very lately Mr. *Cam*'s *Foot-Boy* and *Shoe-Cleaner*; the two *Popping-Ally Quacks*, &c. And ſhould theſe *Sparks* form themſelves into a *Society*, I ſubmit it to *Martin*'s ſerious Conſideration, whether it would not be worth his while to be their *Preſident*?

CHAP.

CHAP. IV.

Of John Martin, *and his Treatiſe of the Sixth Edition.*

§. 1. HAving ſaid thus much of *Quacks*, for *Martin*'s Satisfaction, I'll now ſay ſomething of him for the *Town*'s Information. The Account that he gives of himſelf in his pretended Tranſlation of Dr. *Greenfield's Treatiſe* of *Cantharides*, (p. 347.) is, that he belongs to a *Society* of *Gentlemen*, that are *Botchers*, rather than *Surgeons*. Whether the *Printer*, in that Place, made any Miſtake, I know not; if he has, probably *Martin*'s Intention was to have told us, That he deſir'd to have been brought up a *Butcher*, rather than a *Surgeon*: Or that (his *Father* being a *Taylor*) he was for ſome Years a *Botcher*, before he was put 'Prentice to a *Surgeon*; and 'tis probable this was *the Truth of the Matter*: For his *Father* living in *Tuly-ſtreet*, amongſt abundance of *poor People*, had probably more old *Cloaths* to mend, than new *Ones* to make; and not caring to be *lonſy himſelf*, might put off his *Botching-work* to his hopeful Son *Jack*; and if ſo, I ſuſpect that *Lice*, rather than *Maggots*, may have ſome Way got into his *Head*, and have kept his *Brains* (in Spite of *Crouch*'s *Pills*) in Diſorder ever ſince. But if the *Printer* has made no Miſtake, I can but admire at his *Folly* and *Impudence*, in attempting to bring an *Odium* on thoſe *Gentlemen* in general, of whoſe *Society*, if he ſays true, he is admitted to be a *Member*. He there alſo adds, That ſeveral have aſſerted, that he is no *Regular Surgeon*: "When "'tis too evident (ſays he) to be contradicted, "that I ſerv'd my Time to an *Eminent Surgeon* of this

" this *Town*, viz. Mr. *Green*, with whom I not on-
" ly learn'd the *Practick Part* of *Surgery*, but of
" *Phyſick* alſo, (he having conſtant Employ in
" both.) This Mr. *Green* then did, and ſtill
(1709) does keep an *Apothecary's Shop* near the
Three Tun *Tavern* in *Tuly-ſtreet*, *Southwark*; and if
Martin pleaſes to conſult Dr. *Pitt*, he will, I be-
lieve, be inform'd, that thoſe who keep *Apothecа-
ries Shops*, and yet intermeddle (though in the low-
eſt Parts of the Town) with *Phyſick* and *Surgery*,
ought to be term'd *Eminent Quacks*, rather than
Eminent Surgeons. But probably *Martin* may
have *bely'd his Maſter*; for I do not know
that Mr. *Green* meddles with any Thing (unleſs
amongſt his poor Neighbours) that does not be-
long to an *Apothecary*. And whether *Martin*, ha-
ving ſerv'd his Time in an *Apothecary's Shop*, can,
for that Reaſon, be call'd a *Regular Surgeon*, or
whether 'tis probable that he *can*, *does*, ever *did*,
or ever *will* purſue a *Regular Method* of *Chirurgick
Practice*, I ſhall leave to more competent *Judges* to
determine. But becauſe he has made ſuch a Noiſe
about his being a *Surgeon*. I have, I confeſs, made
ſome Enquiry after his *Chirurgical Performances* in
thoſe many Places he has liv'd in; but *Letting
Blood*, and *Cutting Iſſues*, are the *chief* I could hear
of. Many *old Women* about *Barnaby-ſtreet* do indeed
affirm, that when he kept an *Apothecary's Shop* in
their Neighbourhood, he was mightily applauded
for putting up a *Clyſter-Pipe* with a great deal of
Dexterity; but whether it was he that, ſome Years
ago, was ſo highly cry'd up in that Part of the
Town, for cutting of *Corns*, I can't now gain a-
ny good Information.

§. 2. *Martin* (as I'm told) being lately ask'd
by ſome *Doctors*, at a certain Tavern, how he di-
ſtinguiſhes himſelf from a *Quack*? Anſwer'd,
That he don't give out *Bills*. But what *Eſſential*

Diffe-

Difference there is betwixt other Mens giving out *Bills*, or causing them to be pasted up on the *Posts*, and his keeping a Man (as I'm told he does) all the Year round, to *paste up* the *Title Pages* of his *Treatise*, and to deliver them from *House* to *House* in all the *Principal Parts* of the *Town*, he might do well to inform us; as also wherein his *Book* is really more valuable than their *Bills*: and until he so does, when he intitles others *Bill-Quacks*, if they should retort, and call him a *Book-Quack*, I know not whether they'd be more liable to a *Reprehension*, than he.

§. 3. But you'll say, his being *Author* of a *Book* shews him to be a Man of *Sense*, *Learning*, and *Skill* in his *Profession*. And, *good Faith*, the *Book* does shew the *Man*! His *Sixth Edition* consists of 438 Pages, in which, if any Man can find *six Lines* all in a Place (and not transcrib'd from some other *Author*) that do not contain either *false English*, *Nonsence*, *Smut*, *Obscenity*, *Scurrility*, *ridiculous Notions* concerning the *Venereal Disease*, and its *Cure*, or some *Matter* unworthy a Man of *Sense*, *Learning*, *Skill*, or *good Manners*, he must look more narrowly into it than I have done. Behold the *Learned Account* he gives of the *Cause* of the *Venereal Disease*, viz. (p. 2.) "*I say* (says he) *'tis sufficient* "*that we know it to be a Disease daily gotten, and know* "*how to cure it!* And (p. 17 and 18.) he *philosophizes* like any *Bedlamite*, viz. "*The Pox proving* "*infectious upon Copulation, is because it's engender'd* "*out of every infectious Diseases, and convey'd by the* "*Seed, which as it is the Spirits contracted, and Flow-* "*er of all the Juices of the Body, so must it likewise* "*consist of the Spirits and Flower of all the Infection,* "*or infected Juices of the whole Body.* Being thus wonderfully equipp'd with the *Knowledge* of the *Disease*, he proceeds to consider its *Cure*; for which he tells you (p. xxiv.) *Mercury* is one of the most

sovereign

ſovereign *Remedies*. He therefore beſtows about 60 Pages in examining it. "*Mercury* is, ſays he, "(p. 348.) *the Balſam of Nature, in which is an incar-* "*native and regenerative Virtue, wonderfully renova-* "*tive and reſtorative!* Yet he informs us, (p. 291.) "That this wonderful *Balſam* is of ſo very *penetrating*, "*eating, corroding a Virtue, that it burns like Fire,* "*devours, and makes its Way through Metals*, &c. "*and but apply'd to our Bodies, not only eats the Fleſh,* "*but corrodes the very Bones*. But one of his beſt Obſervations is, (p. 288.) "*That* Mercury, *being* "*put into Bread in the Oven, Peaſe in the Pot, Eggs* "*at the Fire, will make them dance, ſo as to provoke* "*Laughter*. When the *Divel* be *Melancholy*, let him ſend for *Martin* to be his *Cook*.

§. 4. And as 'tis plain, in my *Opinion*, that *Martin* has, in his *Book*, ſhewn ſufficiently, that he knows little or nothing what belongs to either the *Venereal Diſeaſe* or *Mercury*; ſo, I conceive, 'tis as evident, that he purſues the moſt *Quackiſh*, *Hazardous*, and *Dangerous Methods* of *Practice*, that any Man poſſibly can. He ſays, (p. 303.) "*Mercurius ſublimatus* "*corroſivus, is an admirable Medicine, and has been* "*given by me* (ſays he) *with wonderful Succeſs!* Yet all the World, that knows any Thing of *Sublimate*, knows it to be an admirable *Poyſon*, wonderfully efficacious in diſpatching *People* to their long *Homes!* as I have effectually prov'd in my Tract, call'd *Quackery Unmask'd*, p. 8. and p. 90, *&c.* Hear alſo what the Learned Dr. *Mead* ſays of it, *viz.* "The *Effects* of this *Poyſon*, (ſays he, "*Eſſay of Poyſons*, p. 107.) when taken inwardly, "are *inviolent Griping Pains*, with a *Diſtenſion* of the "*Belly*, *Vomiting* of a ſlimy, frothy Matter, ſome- "times mix'd with *Blood*, and Stools of the ſame, "an intollerable *Heat* and *Thirſt*, with *cold Sweats*, "*Trembling*, *Convulſions*, &c. In ſhort, (ſays he, p. "113.) its *Cryſtals* are to be conſider'd as ſo many

" ſharp *Knives* or *Daggers*, *wounding* and *ſtabbing*
" the tender *Coats* of the *Stomach*, and thus cauſing
" *exceſſive Pains*, with an *Abraſion* of their *natural*
" *Mucus*, and (upon the conſtant Senſe of an *Ir-*
" *ritation*) *continual Vomiting*, &c. muſt follow of
" Neceſſity, and ſticking here and there in the
" *Capillary Veſſels*, it ſtops the Paſſages of the Blood
" in ſeveral Places, whereupon it ſtagnates, and
" there follow little *Inflammations*, which growing
" higher and higher, terminate quickly in perfect
" *Ulcers* and *Gangreens*; and theſe, tho' ſingly very
" ſmall, yet many in Number, do altogether make
" up one continu'd and incurable *Mortification*.
" Commend me, ſays Dr. *Harris*, to thoſe *Bold*
" *Fellows*, who can venture to give a *Grain* of *Sub-*
" *limate Corroſive*, in the *Pilulæ Barbaroſſæ*, as if not
" *Mercury*, but a *Mercurial Poyſon*, were to be the
" *Antidote* of the *Venereal Poyſon*. Is not this, think
you, an *Admirable Medicine* for any *Quack* to boaſt
he has given to *Pocky Patients* with wonderful *Succeſs*! What better Conſtruction can it bare, than
that it happen'd not to out-right murder them!
But *Sublimate*, it ſeems, is not the only *dangerous*
Medicine Martin treats his *Patients* with, for in his
ſaid pretended Tranſlation of Dr. *Greenfield*'s *Treatiſe* (p. 204, *&c.*) he informs us, That a *Compa-*
nion of his, having in vain, made ſome Overtures
of *Love* (lewd Love doubtleſs he means) to a pret-
ty *young Laſs* of his Acquaintance, and withal
inform'd him, that *Spaniſh Flies* being given to a
Woman in ſuch a *Quantity*, and when ſuch a *Pla-*
net Rul'd (and when that is *John Martin* is doubt-
leſs as well acquainted as *John Caſe*; nay, probably
better, for *Caſe* never, that I know of, ſerv'd his
Stars as *Martin* did his, *viz.* made *Pimps* of 'em)
would make her ſo in Love with the Man, that ſhe
could not keep from him, and would run mad
without him, *Martin* prepar'd (as he tells you)
the

the *Love-Powder*, (as he calls it) and got the *young Woman* along with the *Spark* to the *Tavern*, (but whether he was only to have ſtood *Pimp*, or, *Ruffian* like, to have aſſiſted a *Raviſher*; or after his *Friend*, to have taken a *Stroke* himſelf, he has not inform'd us: However, the whole *Story* being of his own telling, is a good *Mark* of his *Honeſty* and *Vertue*, is it not!) and attempted to give her the Doſe, but ſhe, as he thought, ſuſpecting it, refus'd the Glaſs of Wine it was in, and *Martin*, to prevent her farther Notice, drank it himſelf; and thereby brought *dangerous Symptoms* on himſelf, not imagining (as he confeſſes) that ſuch would have been the *Effects* of thoſe *poyſonous Flies!* Well, this could not be a *ſufficient Caution* to the *Quacking* and *Venturous Martin*, but he muſt needs, after that, give an *Infuſion* of the ſame *Flies*, (ſee p. 189, *&c.* of that Book) to a Perſon having a *Clap*, which occaſion'd ſuch ill *Symptoms*, that (p. 191.) "*He* "*being a Stranger to the Medicine, dreaded the Con-* "*ſequence of it himſelf.* Yet he *boaſts* (p. 438. of his *Treatiſe* of the *Venereal Diſeaſe*) that he *conſults all Authors, examines them as to the Practick Part, and either approves or rejects them, as is the Event!* So that it ſeems whatever *dangerous Method*, or *Medicines* any *Author* recommends, muſt be try'd upon the *Bodies* of *Martin*'s *Clapt*, (or perhaps any other) *Patient!* When any Man ſhall have convinc'd me, that 'tis poſſible for any *Quack*, whether he was a *Taylor*, *Tinker*, *Chimney-ſweeper*, or *Tom Turdman*, before he turn'd *Doctor*, to purſue a more *Irrational* and *Perillous Method* of *Practice* than this, I'll no longer eſteem *Martin* the Head, (I mean the *Blockhead*) of the *Party*.

§. 5. There are indeed ſome Matters in *Martin*'s *Book* not to be met with in any other *Chirurgick Author*, viz. he has (p. 68.) given a lively *Deſcription* of that new *Mode* (*perhaps invented by himſelf*,

after a Dose of his Love-Powder) of being *Lewd*, that he calls *Huffling*. And (p. 368.) he tells, that in some Countries "*the Men do wear Bells be-*" *tween the Prepuce and Nut of their Y—ds, and with* "*them on do enjoy their Wives, and frisk it about like* "*Venus Morrice-Dancers.* He informs you, (p. 376.) that the *Spanish Women*, for Cleanliness Sake, deprive their *Secret Parts* of *Hair*, by a certain *Powder*, (*that, I suppose, he has to sell.*) And (379.) he proves, that *Women* may be *Spaded* by *Sow-Gelders*; or may have their *Naturals* button'd up with *Iron Rings*, as *Mares* have; or may (p. 381.) have their *Privities* sew'd up, that the *Husband*, when they *marry*, may *pick* out the *Stitches*; *I suppose he means with his Teeth! Cum multis, hujusmodi, aliis.*

§. 6. From p. 60, to 65. he makes a great *Splutter* about a certain *Preservative* from the *Venereal Infection*; but I have, from his own *Arguments*, prov'd, Chap. IV. of *Quackery Unmask'd*, that there neither is, nor can be any such Medicine. All *Pretences* of that Kind, are, in my Opinion, only *Shams* to get *Money*, and *Encouragements* to *Vice* and *Immorality*. Nor can I see how any *Man*, of either *Skill* or *Honesty*, can pretend to any such *Secrets*. The *Venereal Disease* is said by some to be (*Flagillum Dei in Scortatores*) *God's Scourge for Whore-mongers*. Notwithstanding which, when any Person whatever shall have brought him or herself under this *Scourge*, it being a *Bodily Infirmity*, 'tis undeniably the Duty of any *Physician* or *Surgeon*, who shall, by such Person, be apply'd unto, to afford the *best* and most *speedy Relief* he can: But for any *Physician* or *Surgeon* to inform the *Lewd Part* of *Mankind* (were the *Thing* possible, as 'tis not) how they may go on in a *vicious Course* of *Life* with *Impunity*, and not *scruple having to do* (as says that *Vice-Encourager*, the *Quacking Author* of the *Charitable Surgeon*, p. 65. little different from

from what *Martin* ſays in his Book) *the moſt infected Companion that is*, and yet *infallibly* avoid this *Scourge* of *God*, muſt certainly prove that *Phyſician* or *Surgeon*, whoever he be, a very *impious, profligate Wretch*. Concerning the *Tree of Life*, ſays *God* to *Adam*, Gen. 2. 17. *In the Day thou eateſt thereof, thou ſhal't ſurely die*: But, in Contradiction thereto, ſays the *Divel* to *Eve*, Chap. 3. 4. *Altho' ye eat thereof, ye ſhall not ſurely die*. If this *Diſeaſe* be, as ſome aſſert, *God's Scourge for Whore-mongers*, then the Language of the *Almighty* is, *Go not a Whoring; for in the Day thou ſo do'ſt, thou ſhal't be in Danger of this my Scourge, the Venereal Diſeaſe*: But then the Language of the *Infallible Preſerver* from *Infection*, muſt be, (like the *Divel* to *Eve*) *Never heed what God Almighty threatens; follow my Directions, uſe my Liquor* (p. 65.) *within twelve Hours after you ſhall have been a Whoring, and you ſhall be infallibly reſcu'd from that Venereal Miſchief!* That is, *God Almighty's Scourge ſhall not affect you! What can be more Impious?* I have been told indeed, that *Martin* goes to *Church* in or near *Crooked-Lane*; and I fear the *Paſtor* of his *Congregation* will have much ado to make any other than a *Crooked Diſciple* of him. But might I adviſe *Martin*, he ſhould not entitle *Himſelf* a *Diſſenter* from the *Church* of *England*; but from all *Religion, Senſe, Truth*, and *Honeſty*.

§. 7. *Martin* has ſtuff'd his Book every where with *Scraps of Latin*, and *Quotations* out of *Latin Authors*; and (p. 438.) he *aſſures his Reader, that he has conſulted the many Latin Authors* (about an 100 in Number) *he has quoted*, and *has compar'd their Opinions with his own*: Notwithſtanding which, I have, I conceive, made it plainly appear, Chap. V. of *Quackery Unmask'd*, that he is ſo very defective in the *Latin Tongue*, as not to know *what Caſes Prepoſitions govern, how to diſtinguiſh Words of*

the singular, from those of the plural Number, nor indeed the several Parts of Speech one from another. You'll say, how comes he then, in about 40 Places of his Book, to boast of his having translated Dr. *Greenfield*'s *Treatise*, concerning *Cantharides*, out of the *Latin*, into the *English Tongue*? The following *Advertisements* will set that *Matter* in its true *Light*, viz.

March 3. 1709. At the *Swan* Tavern in St. *Bartholomew-Lane*, Mr. *Joshua Stephens*, who formerly liv'd at St. *Luke*'s Head in *Broad-Street*, and who, being a Lawyer, has Chambers at No. 3. in *Simons-Inn*, in *Chancery-Lane*, then and there acknowledg'd in my Presence, that he was the Person that did *translate* Dr. *Greenfield*'s *Book*. Witness my Hand,

J. C.

Vid. *Quackery Unmask'd*, p. 46. this *J. C.* is Mr. *John Cave*, at *Lorinors-Hall*, an *Attorney* at *Law*.

In the Paper call'd the *Review*, &c. for Tuesday *April* 5. 1709. I find the following Advertisement, *viz.*

THE *Hatton-Garden Clap-Preventer*, that treats his Patients with *poysonous Mercury Sublimate*, is desir'd to take Notice, that Mr. *Joshua Stephens*, at N. 3. *Simons-Inn*, tells People, that he is the Author of the *Translation* of Dr. *Greenfield*'s *Book*, that is printed with the Name of *John Martin* in its Title-Page. This makes People suspect, that the said *John Martin* is an *Imposing*, *Cheating Quack*, and an ignorant Pretender, and that his *Letters*, *Stories* of *Cures*, pretended Medicinal *Secrets*, &c. are (like his Pretensions of his being the Author of the said Translation) but so many *Shams* and *Impositions* on the *Publick*; as to which Particulars, the said *Martin* is desir'd to publish the *Truth of the Matter*, in some one of the News-Papers that he has impudently monopoliz'd for his *own*, his *Brother Ben*, the *Chymical Soap-Boyler*, and his *Brother Sporner*, the Taylor's *Quack Advertisements*; not forgetting, if he pleases, to tell the World, whether he knows who is the Author of the *Quack Pamphlet*, call'd the *Charitable*

table Surgeon, which is only a Bill of Directions for the Uſe of a Packet of *Hotch-potch Mixtures*, left to be ſold by Mr. *Curle*, Price between 3 and 4 *l.* which he adviſes you to uſe for 40 Days, (which will be about 20 *l.* Expence) and then, if not cur'd, to apply to a *Surgeon*! Whether this ought to be call'd *Charity* or *Cheating*, Reader judge you.

In the *Review* for Thurſday *April* 7. 1709. I find the following Advertiſement, *viz.*

WHereas it is ſuggeſted in a Book lately publiſh'd by *J. Spinke*, that I tranſlated Dr. *Greenfield*'s *Book*; and whereas it was alſo aſſerted in an *Advertiſement* in the *Review* of the 5th Inſtant, that I tell People that I was the *Author* of the *Tranſlation* of the ſaid *Book*; theſe are to certify, That I neither did or could tell any People ſo, for that in Truth I was not the *Author* of the ſaid *Tranſlation*, except ſome *Paſſages only*, and which were afterwards reviſ'd and corrected by Mr. *John Martin*, *Surgeon*, and the ſaid Dr. *Greenfield*: And I do farther certify, That the ſaid *Tranſlation*, together with all the *Additions*, &c. thereto, (excepting as aforeſaid) were, to the beſt of my *Knowledge* and *Belief*, entirely done by the ſaid Mr. *John Martin*, and by no other Perſon or Perſons whatſoever,

April 6. 1709. *Joſhua Stephens.*

This Advertiſement *Martin* himſelf handed to the Preſs, as Mr. *Matthews*, the *Printer*, aſſur'd me; and doubtleſs it was drawn up as much to *Martin*'s Advantage, as he and *Stephens* could contrive it; yet you may obſerve, that *Stephens* only *certifies*, that he the ſaid *Stephens* did *tranſlate* ſome *Paſſages* of the ſaid *Book*; but does not *poſitively aſſert*, that *Martin* (the pretended *Tranſlator* of the *whole*) did really *tranſlate one Word* thereof; and indeed, the *whole Book* being divided into a certain Number of *Paſſages*, (it matters not how many or how few) and all thoſe *Paſſages* being *tranſlated* by *Stephens*, *John Martin* might well be (to the beſt of *Stephens*'s *Knowledge* and *Belief*) the *Tranſlator* of all the *reſt*!

Cherries

Cherries ripe, Cherries ripe; Cherries if the beſt;
Buy all my fine Cherries, I'll give you the reſt.

Beſides, if *Stephens* had only tranſlated ſome little *Paſſages*, doubtleſs they would have been ſome *difficult Paſſages*, that *Martin* could not; how then (*in the D---l's Name*) could *Martin* have *reviſ'd* and *corrected* what *Stephens* had done.

In the *Review* for Saturday *April* 2. 1709. you may find the following Advertiſement, *viz.*

THeſe are to certify, That Mr. *Joſhua Stephens* did at the *Swan* Tavern in *Bartholomew-Lane*, on the 3d of *March* laſt, acknowledge, in the Preſence of *me* and Mr. *Spinke*, that he tranſlated Dr. *Greenfield's Book*, that is printed with Mr. *John Martin's* Name in its Title-Page, and that he the ſaid *Stephens* waited on Dr. *Greenfield* with every Sheet, as he did the ſame, the better to be aſſur'd, that his *Tranſlation* was expreſſive of the *Doctor's Intention*. And the ſaid *Stephens* farther added, That when Mr. *Martin's* Title-Page of his *Appendix* was firſt hung up at the *Exchange*, he waited on Mr. *Martin*, and inform'd him, that *diſcere quæ puduit ſcribere juſſit*, &c. was falſe *Latin*, becauſe the Word (*dicere*) and not (*diſcere*) ought to have been us'd; but, ſaid he, Mr. *Martin* anſwer'd, that he was adviſ'd to uſe the Word (*diſcere*) rather than (*dicere*.) Witneſs my Hand,

J. Cave.

This I am ready to confirm by an Affidavit, *J. Cave.*

Here, Reader, obſerve, that Mr. *Stephens's* above-written *Advertiſement* was publiſh'd as an *Anſwer* to this; and altho' he contriv'd a Way, (*viz.* by dividing the Book into *Paſſages*) to evade the *Force* of the *former Part* of this *Advertiſement*; yet he has not ſaid one *Word* againſt its *latter Part*. And how, I beſeech you, is it poſſible, that *Martin* could *tranſlate* any Part of Dr. *Greenfield's Book*, if he be ſo ignorant of the *Latin Tongue*, as not to know

know the Difference between the Words [*diſcere* and *dicere*!] I'll only add, that I my ſelf, as well as Mr. *Cave*, am ready to confirm the above-written *Advertiſement* with an *Affidavit*. *J. Spinke.*

In the *Review* for Thurſday *April* the 14th, 1709. I find the following *Advertiſement*, viz.

WHereas it was aſſerted in an *Advertiſement* in the *Review* of the 9th Inſtant, ſign'd *J. Cave*, That one Mr. *Joſhua Stephens* came to me from Time to Time, with every Sheet of the *Manuſcript* of the *Tranſlation* of my Book, *de Tuto Cantharidum*, &c. the better to be aſſur'd that it was expreſſive of my Intention in the *Latin*; I hereby declare it to be utterly falſe, for that I never ſaw the ſaid Mr. *Joſhua Stephens* on that Account, or any other, in my Life; neither do I know the ſaid *Joſhua Stephens*, for that no other Perſon or Perſons ever, at any Time, came to me with that *Engliſh Manuſcript* to be reviſ'd, but Mr. *John Martin*, Surgeon; neither did I ever with any reviſe it, but with him only, who did, in my Preſence, at divers Times, tranſlate ſeveral Pages of it; and brought always the Tranſlation in his Hand-writing, and to whom I have good *Reaſon*, and do verily believe the *Tranſlation* is properly owing, as are the many curious Additions and Obſervations therein, as Witneſs my Hand, this 11th of *April*, 1709.

John Greenfield, M. D.

To the Truth of this, I can, and will, at any Time, make Affidavit if Occaſion. *J. Gr.*

I muſt make a few *Remarks* on this *Advertiſement*, and in order thereto, muſt repeat it in Parts, *viz.*

Advertiſement.] Whereas, it was aſſerted in an Advertiſement in the *Review* of the 9th Inſtant, ſign'd *J. Cave*, That one Mr. *Joſhua Stephens* came to me from Time to Time, with every Sheet of the *Manuſcript* of the Tranſlation of my Book, *de Tuto Cantharidum*, &c. the better to be aſſur'd that it was the expreſſive of my Intention in the *Latin*.

Remarks.] Mr. *Cave's Certificate* does not ſay Dr. *Greenfield's* Book, *de Tuto Cantharidum*, &c. But Dr.

Dr. *Greenfield's Book* that is printed with Mr. *John Martin's Name in its Title Page*, &c. And if Dr. *Greenfield* did ever publish any Book intitul'd, *de Tuto Cantharidum*, &c. 'tis more than I know, the *Doctor's* Book, of which *Martin* is the reputed, and *Stephens*, it seems, the real *Translator*, is intitul'd *Tutus Cantharidum*, &c.

Advertisement.] I do hereby declare it to be utterly false.

Remarks.] How the *Doctor* can declare, and that upon his Oath too, what *Stephens* did, or did not *acknowledge* in Mr. *Cave's* Presence and mine, the *Doctor* himself not being there, I can't imagine.

Advertisement. For that I never saw the said Mr. *Joshua Stephens* on that Account, or any other, in my Life.

Remarks.] But suppose the *Doctor* did never see *Stephens* in his Life; can he thereupon *sware* that *Stephens* did not otherwise inform *Cave*, and *Me*?

Advertisement.] Neither do I know the said Mr. *Joshua Stephens.*

Remarks.] That is, the *Doctor* does not know the Man he never saw in his Life! But admitting that the *Doctor* does not know *Stephens*, can he securely make *Oath* that he never saw him in his Life?

Advertisement] For that no other Person or Persons, ever, at any Time came to me with that *English Manuscript* to be revis'd, but Mr. *John Martin*, Surgeon.

Remarks.] The Particle *For* in the Beginning of a *Clause*, infers a *Reason* or *Proof* of something going *before*; so that this Part of the *Advertisement* is not *Sense*, unless you will admit it put as a *Proof*, that the Doctor does not know *Stephens*; and then 'twill be nothing to the Purpose, for that was doubly asserted before; and as to the the Words [*that English Manuscript*] they must relate to the Words [*the Manuscript of the Translation* of my Book *de Tuto Cantharidum*, &c.] in the first

first Part of the *Advertisement*: But the *Doctor* never publish'd any Book intitul'd *de Tuto Cantabridum*, &c. Therefore no other Person or Persons but Mr. *John Martin*, *NOR HE NEITHER*, could carry the *English Translation* thereof to the *Doctor* to be revis'd, *&c.* This seems to be a sligh Contrivance call'd *Equivocation*! much us'd by *Jesuits*!

Advertisement.] Neither did I ever with any revise it, but him only.

Remarks.] The latter Part of the last *Remarks* has Place here: Besides, *Stephens* certifies (in the last mention'd *Advertisement*) that those *Passages* he did translate, were afterwards revis'd by Dr. *Greenfield*: But how could *Stephens* (who is not, that ever I heard of, a *Conjurer*) know that? unless he was in the *Doctor*'s Presence when he so did.

Advertisement.] Who did in my Presence, at divers Times, translate several Pages of it.

Remarks.] That is, the *Doctor* will make *Oath*, that *Martin* did, at divers Times, in his Presence, *translate* several *Pages* of that Book into *English*, that never yet was in *Latin*, or any other *Language*.

Advertisement.] And brought always the *Translation* in his *Hand-Writing*.

Remarks.] That is, *Martin* always carry'd that *Translation* to the *Doctor*, in his *Hand-Writing ready done*, that he afterwards translated in the *Doctor's Presence*. A Conjuror for certain!

Advertisement.] And to whom I have good *Reason*, and do verily believe, the *Translation* is properly owing.

Remarks.] If this Clause ben't *Nonsense*, I never found any in *Martin's Book*; and he that can't *afford* any better *Proof* of his being indu'd with good *Reason*, than his being the *Author* of such a rediculous *Advertisement* as this, may justly be suspected of *Partiality* to *himself*, when he *boasts* thereof; however, if the *Doctor* saw *Martin* translate

seve-

ſeveral Pages of his Book, he is much in the Right on't, *verily to believe his own Eyes.*

Advertiſement.] As are the many curious *Additions* and *Obſervations* therein, as Witneſs my Hand, *&c.*

Remarks.] The *Doctor*, notwithſtanding in the former Part of the *Advertiſement* he had told us, That *Martin* tranſlated ſeveral Pages of his Book in his Preſence, in the laſt Clauſe only tells us, That he verily believes he tranſlated 'em; but as to the curious *Additions* and *Obſervations*, he poſitively aſſerts, and offers to make *Oath*, that thoſe are owing to *Martin*: But how can the *Doctor* be ſo poſitive of that? for thoſe, I ſuppoſe, as he did the *Tranſlation* he always carry'd to the *Doctor* in his *Hand-Writing*; how then can the *Doctor ſware* to whom they are properly owing?

Can any Man now believe, that the *Learned Dr. Greenfield*, who is a *Member* of the *Colledge*, and *Author* of that ingenious *Latin Tract* intitul'd, *Tutus Cantharidum in Medicina Uſus internus*, either penn'd, or ever ſaw this *Advertiſement*; which is made up wholly of *falſe Engliſh*, *Contradictions*, and incoherent *Nonſenſe*. *Martin*, I'm told, handed it to the *Printers*, and was doubtleſs unknown to the *Doctor*, the Author of it. But if any Man would have it thought that *Martin* underſtands more *Grammatical Latin* than an *Hobby-Horſe*, or as Dr. *Tilburg* ſays of him, an *Old Cow* let him give an *Anſwer* to the *fifth Chapter* of my Tract, call'd *Quackery Unmask'd*, and vindicate *Martins Latiniſms* therein reflected on and explain'd; but becauſe this *Pamphlet* may happen into ſome Perſons Hands who have not that; behold a few of his *Latiniſm* in Abſtract, *viz.* Fixing a *Mala Stamina* —— upon the Immiſſion of *Rem in Re* —— *ambutabat* —— *Quot homones tot ſententia* —— into *Statu ſano*. —— He cur'd an *illuſtriſſimo* — that *duri oris* he proclaims —— *in terrorem*, in a Fright. — I wiſh I could add my

ipſe

ipse dixit. — Though I am *Amicus Galenus, Amicus Hippocrates*, yet I am *magis Amica Ratio, Veritas & Sapientia*, and according thereto I will act; *sine Cerere & Baccus friget Venus — in tempore cuita —* The Word *Apophosis* he uses to signify an Excrescence of Musculous Skin; the Word *Cunnus*, to conceive; the Word *Virago*, a letcherous Man; the *Moon* he calls an *Element*; *Hermaphrodites*, amphibious Creatures, *&c.* How then can any Man (tho' *Affidavits* should be made in his Favour) believe him ever to have been a *Translator*, unless of *Old Shoos?* However, within a few Days after *Quackery Unmask'd* was publish'd, *Martin* corrected, in the Books he afterwards sold, these *Latinisms* with his Pen; which makes me apprehensive, that, could he be cur'd of his *Sawciness*, &c. he might in Time come to *Good*; for he seems, in some Matters, to act to the best of his *Capacity*.

§. 8. Think not, *Reader*, that I'm unjust in surmizing, that *Martin* might, unknown to Dr. *Greenfield*, cause the above-written *Advertisement* to be *printed*; what follows, will, I believe, farther induce you to be of my Opinion, *viz.* in *December* last, Mr. *Sintelaer*, the *Dutch*-man, publish'd a Book, entitl'd, *The Scourge of Venus and Mercury*, &c. and within three Days, as I remember, after the *Publication* thereof, we had in the Newspaper call'd the *Supplement*, the following Advertisement, *viz.*

Almost ready for the Press,

THE *Scourge* of *Quacks* and *Empericks*, in Answer to the *Scourge* of *Venus* and *Mercury*, impartially representing (for the Good of the Publick) the *Designs* of that *Out-landish Pretender*, thro' his whole Book; which will demonstrably appear to be all other Mens Works, stoll'n and talk'd together, with such unaccountable Inconsistencies, manifest false Principles of his concerning the *Nature* of that *Disease* and *Mercury*,

as evidently diſcovers him to be as egregiouſly ignorant in thoſe Matters, as any *Moorfields Quack* in the Town. To which, by Way of Concluſion, is added ſome ſerious Admonitions, that he would in Time return to his *quondam* Way of Living, upon *Caſting of Piſs*, and telling of *Fortunes*, at his *Sign* of the *Hand* and *Urinal*, &c. demonſtrates to be his Trade; and not go out of his Way, to the Ruin of the People, for the Sake of a little (as he hopes) more Advantage. By *N. Fitcherton*, M. D. *Vid. Supplement*, *Dec.* 24. 1708.

This *Advertiſement* conſiſting of nothing but *falſe* *Engliſh*, *Lies*, &c. 'tis not probable any *Doctor in Phyſick* ſhould be the Author of it. But I conceive, *M. D.* here ſtands not for *Medicinæ Doctor*, but for *Medicus Diaboli*! *Martin*, in the Preface to his *Appendix*, takes Notice of this *Advertiſement*, and ſpeaks of its *Author*, as of a Perſon known to him. But this Book was never printed, nor can any Dr. *Fitcherton* be heard of; Who then ſhould be the *Author* of this *Advertiſement* but *Martin*? *Vid. Quackery Unmask'd*, p. 57, *&c.*

§. 9. In the *Supplement*, *April* 8th, 1709. was inſerted the following *Advertiſement*, viz.

WHereas, by an Impudent, as well as an Ignorant *Advertiſement*, in laſt Tueſday's *Review*, inſerted by *J. Spinke*, Mr. *John Martin*, *Surgeon*, is inſinuated to be the *Author* of the *Charitable Surgeon*; to do Mr. *Martin* that common Juſtice which is due to every Man, I do hereby aſſure the World, that he is not the Author of the aforeſaid Book; neither has he (to my Knowledge) any Acquaintance with, or ever ſaw the Anthor, or I ever ſaw Mr. *Martin*, 'till laſt Tueſday, in my Life. And as for a ſcurrilous Pamphlet, publiſh'd in *Spinke*'s Name, intitul'd *Quackery Unmask'd*, which he calls an Anſwer to the *Charitable Surgeon*; This is once more to let him know, that he muſt expect no other Reply, than what he has had, *viz.* That no Notice will be taken of ſuch an ignorant Pretender. Whether he can Read or Write is a Query; but he has given the World a Demonſtration, that can't

can't caſt Account; for, he ſays, the Medicines ſold at my Shop, come to between 3 and 4 *l.* a Packet, which the Author adviſes to be taken 40 Days, and will at that Rate, coſt the Patient about 20 *l.* but I am of the Opinion, that Phyſick for 40 Days at 10 *s. per* Doſe, amounts to 120 *l.* So much for his Arithmetical Learning: And for his Grammatical, though he pretends in his Book, to underſtand *Greek*, I have five *Guinea's* in my Pocket, which if *John Spinke* can *Engliſh* ſo many Lines out of any School Book, from *Sententia Puerilis*, to *Virgil*, he ſhall be intitl'd to: 'Tis Money eaſily earn'd, and will pay the Rent of his Houſe in the *Dark Paſſage* for a Year, and buy him Ingredients to make Pills and Powder for the *Venereal Diſeaſe*, to laſt for that Time; and for his Aſſiſtance in this great Taſk, all the *Dictionaries* in my Shop ſhall ſtand by him; and if he does not perform it ſome Time this Week, he muſt expect to be enroll'd for a *Schollar*.

Temple-Bar, *April* 7. 1709. *E. Curll.*

Now, can any Man imagine what ſhould provoke *E. Curll* to publiſh ſuch a ridiculous *Advertiſement*, ſuppoſe *Martin* be not (though I really believe he is) the *Author* of the *Charitable Surgeon*, unleſs it be (and then ſure *E. Curll* would not ſell it!) a *Scandalous Book*? What Diſadvantage is it to *Martin*, to be inſinuated to be its Author? But he was not inſinuated ſo to be; he was only ask'd whether he *knew* its *Author*. *But a guilty Conſcience*, &c. However, *E. Curll* may, if he pleaſes, in another *Advertiſement*, promiſe five *Guinea's* more to the Perſon or Perſons that ſhall either prove, that *Martin* and he well knew each other, before the Time he certifies for; or that the ſecond Edition of that *Quack-Pamphlet* was printed at Mr. *Berington's* near *Bloomsberry-ſquare*; and that when the Sheets were ſent from the Preſs to *E. Curll*, to get them *reviſ'd* and *corrected* by its *Author*, he ſent the ſame *Meſſenger* with them to *Martin* to that Purpoſe. *Fools had never leſs Wit than now-a-days.* Beſides, *Martin*, as Mr. *James*, the Printer, tells me

handed this *Advertiſement* to the Preſs, and paid 5 *s.* for the printing it; but we've an old Saying, *A Fool and his Money*, &c. However, on the next Day, being Saturday *April* the 9th, I attended this ingenious *E. Curll*, and in his Shop, *Engliſh'd* the firſt five Lines of *Virgil*'s firſt *Eclogue*, made a Demand of the ſaid *five Guineas*, and adviſ'd, that *E. Curll*'s next *Advertiſement*, for the *Satisfaction* of the Publick, might be a *Certificate* under the Hand of Mr. *Smith*, by *Exeter-Change*, his Maſter, ſignifying, that *he ſerv'd him honeſtly during the whole of the Time for which he was bound 'Prentice to him*; but he has not, as yet, that I know of, follow'd my *Advice*. I caus'd the following *Advertiſement*, containing nothing but Truth, to be publiſh'd in the *Poſt-Boy*, *April* 14. 1709. viz.

For publick Satisfaction,

THeſe are to certify, That I *John Spinke*, living at the *Golden Ball*, in the *Dark Paſſage* between the *Sun* and *Caſtle Taverns* in *Honey-Lane-Market*, and *Author* of the *Book* call'd *Quackery Unmaſk'd*, did this Day, being the 9th of *April*, wait on Mr. *E. Curll*, and did, in his *Shop*, without the *Help* of any one of his *Dictionaries*, (if he has any) *Engliſh*, Grammatically, five Lines in *Virgil*, (and offer'd to have done the ſame in any *Latin School Book* in his Shop, or in the *Greek Teſtament*) and then demanded the *five Guineas* he, in his Advertiſement in laſt Friday's *Supplement*, promis'd me; all which I hereby undertake to prove, if Need be, by proper *Affidavits*. And altho' I don't pretend to a thorough *Knowledge* of the *Latin*, much leſs of the *Greek Tongue*, yet, when Mr. *Curll* has paid, as I ſuppoſe, in a little Time, he will, theſe *five Guineas*, I will, for the future, *Engliſh* for him twice as many Lines for the like Sum of Money,

J. Spinke.

CHAP.

CHAP. V.

Of Martin's *Appendix*.

§. 1. MARTIN, beſides his *Treatiſe* of the *Venereal Diſeaſe*, has publiſh'd (with his Name to it) another Book, under the Title of *Gonoſologium Novum*, &c. but 'tis commonly call'd *Martin's Appendix*. And in the *London Gazette* of *July* 30. 1709. I find the following *Advertiſement*, viz.

Midd. ſſ. THeſe are to certify, That at the Seſſions of *Oyer* and *Terminer* of our Sovereign Lady the *Queen*, held for the County of *Middleſex* at *Hick's-Hall*, in St. *John-Street*, in the ſaid County, on Wedneſday the 20th of this Inſtant *July*, *John Martin*, of the Pariſh of St. *Andrew Holborn*, in the ſaid County of *Middleſex*, *Chirurgeon*, was, and ſtands *indicted* for *unlawfully*, *wickedly*, and *diveliſhly Making*, *Compoſing*, *Printing*, *Publiſhing*, *Selling*, and *expoſing* to *Sale*, a certain *obſcene*, *wicked*, *immoral*, *ſcandalous*, and *diveliſh Libel*, entitl'd, *Gonoſologium Novum*, &c. written by Way of *Appendix* to the *Sixth Edition* of his *Book* of the *Venereal Diſeaſe*, to the manifeſt *Corruption* and *Subverſion* of *Her Majeſty's Subjects* in their *Manners* and *Converſation*, to the great *Diſpleaſure* of *Almighty God*, and againſt the *Queen's Peace*, Her *Crown* and *Dignity*, &c. Dated this 28th Day of *July*, 1709.

Simon Harcourt, *Cl. Pacis Com. Midd.*

§. 2. This Book was, as *Martin* tells us in its *Preface*, a Work of ſixteen Years *Deſignation*; and were they not, think you, ſixteen Years well beſtow'd? Page 192 of his *Treatiſe*, he (according to his *Brick-houſe Education*) calls an ingenious *Gentleman*, Dr. *Damnable*: I adviſe him not ſo to do for the future, leaſt it ſhould be ſuggeſted, that

this *Advertiſement* may in ſome Meaſure juſtify the abus'd *Gentleman's* calling him Dr. *Diveliſh*; and then perhaps ſome might imagine him a Perſon fit only to be the *Divel's Doctor*!

§. 3. In the *Engliſh-Poſt*, *March* 21. 1709. I find the following Advertiſement, *viz.*

THere is preparing for the Preſs by *John Martin*, Chirurgeon, *The Truth of the Matter*, undeniably proving, by divers Affidavits, Certificates, *&c.* that the Aſſertions, *&c.* ſet forth by Mr. *John Sintelaer*, Practitioner in Phyſick, (as he calls himſelf, but evidently known to be a Pearl-Driller by Trade) in a Book, Appendix, and Additional Obſervations, which he calls his, are notoriouſly Falſe, Malicious, and Unmannerly.

Now, I am no leſs an Admirer of *Truth*, than the Country *Quack* (to be taken Notice of in the next Chapter) is of *Bawdry*. Conſequently this *Advertiſement* mov'd my *Poetical Fancy*, as much as *Martin's Appendix* did the Country *Quack's*; and as he, (as he tells you) after having read the ſaid *Appendix*, ſat himſelf down, and wrote a Verſe in *Latin*, ſo I, upon reading this *Advertiſement*, compos'd one in *Engliſh*, viz.

In Hatton --- *there is a moſt dreadful Rout*;
Clap-curing, the Splutter is all about!
The Truth of the Matter *will ſoon come out*
By a ſhatter-brain'd Looby, by, by, by,
By a ſhatter-brain'd Looby, by!

Well, in Expectation of the Publication of this Book, to be call'd *The Truth of the Matter*, I as carefully read all the *News-papers*, as *Martin* the *Murderer* (ſee §. 7. in the next Chapter) did to ſee what *Martin* the *Doctor* might have to ſay to him before he ſhould ſend him the 100 *l.* Bond, by the *Old Woman* (his, or his Wife's Mother, I ſup-

ſuppoſe) with a Stick in her Hand: But behold, on the 16th of *April*, 1709. out comes an *Advertiſement* in the *Poſt-Boy*, in the Name of the ſaid honeſt *John Martin*, (I ask his Pardon!) ſignifying, that he was determin'd not to publiſh *The Truth of the Matter*, as he had given Notice! This you may believe was a *Diſappointment* to me; but I'll aſſure you no very great *Surprize*; for I was always apprehenſive, that the ſaid *John Martin* came of ſuch a *Lying Family*, that *The Truth of the Matter*, on one Account or another, would never be publiſh'd by *Him*. Suppoſe it ſhould be *The Truth of the Matter*, that he ſhould, about this Time, have ſo oddly diſpos'd of an 150 Guineas, or ſo; that proper Perſons can't find their Way paſt 'em, in order to follow *Him* and his *Appendix* to t'other End o' th' Town! Think you, that he, being ask'd, would tell *the Truth of the Matter?* I rather ſuſpect he'd pretend to have been before ſome *Maſter in Chancery*, and to have made an *Affidavit* to the contrary! But ——— Nay, Good Mr. BUT —— keep out of my Way; for I am not, at this Time, any more than *John Martin*, determin'd to ſay all that I know to be, on ſome Accounts, *the Truth of the Matter!*

CHAP. VI.

Remarks on an Apology for a Latin *Verſe*, &c.

1. NOW I am to take a little Notice of a *Scandalous* and *Lewd Pamphlet*, that gave me the Occaſion of farther concerning my ſelf about *Martin*, or any of his rediculous *Scribble*; 'tis en-

entitl'd, An *Apology* for a *Latin Verſe*, in Commendation of Mr. *Martin's Gonoſologium Novum*, &c. By a Phyſician in the Country. That the Pretence of its being penn'd by a *Country Phyſician*, as alſo its Introductory Part contain'd in its 3 or 4 firſt Pages, is all *Fiction*, no Man of Senſe can doubt. However, it diſcovers its Author to be a Man of ſome *Brains*, and one that has a *Smattering* of *Learning*; which is, I conceive, Proof ſufficient, that it was not *Martin himſelf*, nor any one of his *Quacking Family*, that compos'd it. Who really is its Author, I neither know nor care; (*non quis ſed quid*) 'tis not who *wrote*, but what is *written*, I'm to conſider; yet, may I be allow'd to gueſs at its *Author*, I imagine him to be one that was formerly, *not a Phyſician in the Country*, but *a Quack in the Town*; but ſo little ſucceſsful in *Quacking*, that he was oblig'd to transform himſelf from a *Quacking Doctor*, to a *Quaking Pedant*; but ſoon chang'd his *Shape* again, and became a *Pettifogger*; and, by p. 54 of his *Apology*, ſeems now to be a *Bravo*, *Deſperado*, *Knight of the Poſt*, or of ſome ſuch *Honourable Employ*. He is, he tells you, p. 54. a *Gentleman* of an *antient Family*, and ſwears by G—d, he will not *Starve*; and probably his Name may be *Shur Shoſhuah Sharp-ye-all*, *Shentelmon* of *Whales*, the very ſame individual *Cocks-comb* that ſome Time ago protended, *Splutter-a-Nails*, to blow aloud his *Cuckold's Horn*, without being able to make Proof that he ever had one. But becauſe he affects to call himſelf a *Country Phyſician*, I'll afford him the (undeſerv'd) *Honour* of being entitl'd the *Country Quack*. The *Deſign* then of this *Country Quack*, in his pretended *Apology*, is, to *vindicate* Martin's *Gonoſologium Novum*, or *Appendix*; and to prove, contrary to the Opinion of the *Grand Jury* of *Middleſex*, that it ought not to be call'd an *obſcene*, *wicked*, *immoral*, *ſcandalous*,

and

and *Diveliſh Libel*; and this (after having complain'd, p. 8 and 9. of the narrow Bounds of *Matrimony*; from whence I conclude, he'd willingly have the whole Sex to ramble amongſt) he effectually does, by proving (in his Way) that (p. 10.) "*neither the Parts*, (Partes genitales) *the Deſire*, *the* "*Act it ſelf*, *nor any Thing elſe belonging to Genera-*"*tion*, *can be properly call'd Obſcene!* So that, I conceive, were *Men* and *Women*, like *Dogs* and *Cats*, to copulate in the open Streets, or in *P—l*'s Church on a Sunday, this *Country-Quack* could vindicate ſuch *Practice* from the *Cenſure* of *Obſcenity*. Yet, notwithſtanding this *Country-Quack* ſeems ſo great an *Advocate* for *Obſcenity* and *Inducements* to *Debauchery*; he has, in Effect, confeſs'd that he has ſuffer'd ſeverely thereby; for he tells you, (p. 43.) "*That Hell-Fire is not ſo devouring as the Privy Parts* "*of a Laſcivious Woman*. Certainly nothing leſs than the *Loſs* of all his *Whoring-Tackle* at one *Engagement* with a ſeverely *Pox'd Whore*, could induce him thus to expreſs himſelf. But good Mr. *Country-Quack*, if the *Privy-Parts* of a *Lewd Woman* are more devouring than *Hell-Fire*, does *Martin* merit *Commendation*, or *Proſecution*? For, by his *Bawdy* and *Obſcene Lectures*, ſtirring up the *Flames* of *Luſt* in the Minds of *Youth*, that they may with more Precipitancy preſs forward to their own *Deſtruction* in *Venereal Enjoyments*! This *Country-Quack* having pick'd out a few Lines in *Martin*'s *Appendix*, that (being ſeparately conſider'd) bear a favourable Conſtruction, cries out, (p. 35.) "*I can't* "*ſee why this might not be read in any Pulpit!* And with thoſe Lines, I ſuppoſe, he'd have all the other Parts of *Martin*'s *Appendix* read in a *Pulpit*, too! But pray, who ſhall be the Reader? Whytruly it ſeems, by p. 34. that this *Country-Quack* can't think of any other Perſon ſo fit to perform this *Office*, as his *Grace* my *Lord Arch-biſhop* of *Canterbury*! Behold

how

how (p. 34.) he (with *Impudence* in Abſtract) expreſſes himſelf, *viz.* "*If* Martin *had been Arch-bi-*
"*ſhop of* Canterbury, *which Way could he have given*
"*more wholeſome and more pertinent Advice to all Un-*
"*marry'd People?* When my Lord *Arch-biſhop* of *Canterbury* gives his Advice to all Unmarry'd People, he does it, I preſume, in his *Sermons*: And what Treatment this *Country-Quack* merits for putting his *Lordſhip*'s *Sermons* upon the Level with *Martin*'s *ridiculous*, *obſcene*, and *ſcandalous Appendix*, I'll leave to others, or rather to the *Arch-biſhop* himſelf, to determine! However, I muſt tell this *Country-Quack*, that his making Proof that *Martin* does (perhaps againſt his Inclinations) now and then let a little wholeſome *Advice* be intermixt (as if by unawares) with his *Ribaldry* and *Obſcene Diſcourſes* in his *Appendix*, is no better Proof of *Martin*'s *Honeſty*, *Modeſty*, and good *Intentions*, than the *Divel*'s having ſometimes expreſs'd himſelf in *Scripture Phraſes*, is of his. And ſince I've mention'd the *Divel*'s making Uſe (in order to ſerve his ſiniſter and wicked Ends) of *Scripture*, I'll add, that I can't conceive, but that the *Divel* is as excuſeable for his having ſo done, as this *Country-Quack* is, in having (p. 48, *&c.*) impiouſly produc'd *Scripture* in Vindication of *Martin*'s *Obſcene Appendix*. This *Country-Quack* acknowledges (p. 36.) that ſome Paſſages in *Ovid*, and other *Latin Authors*, now taught in Schools, are ſo very *Bawdy*, *that he is ſure they do Miſchief*. If *Latin Authors* becauſe taught (by Maſters that can take Care to read wholeſome Lectures thereon) to Children in *Schools*, by Means of their *Obſcenity*, be apt to corrupt their *Morals*, and make ill *Impreſſions* on their Minds; what muſt be the *Conſequence* of *Martin*'s *Appendix* in *Engliſh*, (ſuch Ingrammatical Oyſter-Wench *Engliſh* as it is) when read (tho' more *Obſcene* than any one of the ancient *Heathen Poets*)

by

by young *Fellows* and *Wenches*, ripe to be ſpur'd on by ſuch Stimulatives, to ſearch after, in any unlawful Way, the imaginary Pleaſures they are therein reading of; and that without having any one near them by wholeſome *Cautions* and *Advice*, to give a *Check* to ſuch their ſtimulated vicious *Inclinations*? And as for *Martin*'s *Appendix*'s being publiſh'd for the Uſe of *Phyſicians*, *Surgeons*, &c. 'tis, in my Opinion, *Pretence*, and nothing more; to recommend it to them, its Title Page needed not to have been poſted up all the Town over, hang'd up at the *Exchange*, and kept every Day in the News-papers; 'twas, doubtleſs, for the Uſe of the *Mob* he deſign'd it, to ſet them a *Tip-toe* after *Whoring*, in order to multiply his *Clap-Buſineſs*; at leaſt, that's my Opinion of the Matter.

§. 2. This *Country Quack* firſt attempts to vindicate *Martin*'s *Appendix*, by proving, that ſome *obſcene Paſſages* may be found in other Authors, and ſome *Paſſages* that are not *obſcene* in that; and therefore thinks, that he may very fairly (as before obſerv'd) recommend it to be read in *Pulpits*, or to be compar'd to the *Archbiſhop* of *Canterbury*'s *Sermons*: But obſerving that ſome, *viz.* the *Grand Jury* of *Middleſex*, and *Bench* of *Juſtices* were of another Mind, he thinks it but juſt to call them (p. 52.) *Toads* for their Pains.---- *From the ſame Flowers* (i. e. Bawdy Lectures) *that furniſh the Bees* (i. e. himſelf and *Martin*) *with their Honey* (oh the Sweetneſs of Obſcenity!) *a Toad*, (i. e. the Jury or their Foreman) *can draw nothing but Poyſon*! Excellent *Martinian* Manners! And then proceeds to gueſs who are, and to belie and ſcandalize *Martin*'s (ſuppos'd) *Proſecutors*. He (p. 45.) wonders how *Martin* came to be *branded* with ſo *ignominious a Stain* above others, that (in his Opinion) as much deſerv'd it. But he tells you (p. 46.) his Wonder ceas'd, as ſoon as it came into his

his Mind what he had read about *Quacks* in *Martin*'s *Preface* to his *Appendix*, "*When*, says he (p. "46.) *a Taylor*, &c. *fails in the World, if he has but* "*a little Stock left, he turns Alehouse-Keeper; but if he* "*has nothing but Impudence, he turns Quack.* Now I see the Reason of *Martin*'s Brother *Spooner*'s turning (not Alehouse-Keeper but) *Quack*; and can also (from this *Passage*) guess what made *Martin* himself shut up his paultry *Apothecary*'s *Shop* in *Tuly-street*, to turn *pocky Doctor*) "some of the latter li- "ving now very high (*i. e.* in *Hatton-garden*, and "*Goodman*'s-*fields*) it is well to be imagin'd, don't "love to be told of their Mechanick Stations from "whence they sprang. This *Martin* having doubt- "less hinted at, procur'd the *Business* of the *Indict-* "*ment*. This is suggesting that the *Grand Jury* of *Middlesex*, and the *Bench* of *Justices*, are in Confederacy with a Parcel of *Mechanicks* turn'd *Quacks*, and that because *Martin* told what was their *Original*. The said *Grand Jury* and *Justices* do, in Favour of those *Quacks*, permit, or rather promote an unjust *Prosecution* against *Martin*! A noble Suggestion!

§. 3. This *Country-Quack* having surmiz'd, that some of those he impudently calls *Quacks*, are concern'd in *Martin*'s Prosecuion, suggests, as the Reason thereof, (p. 55.) "*That they are stark mad at* "Martin's *detecting their mercinary Practices in his* "*Writings*, *that he gets Money, and they starve!* What impudent lying Stuff is this? For *Martin* has detected no Man's Mercinary (nor otherwise ill) Practices. He has indeed scandaliz'd all Physicians, Surgions, *&c.* and has (p. 252.) told a couple of Stories of Dr. *Tilburg*, which he has since confess'd to be both Lies, and has ask'd Pardon for printing them. The Story he in the same Place tells of me, *viz. That he cur'd a Man, of whom I'd had 3 Guinea's, and made no Cure*, is also a notorious Lie,

Lie, as appears by his adding, that I confeſs'd to that Perſon, that I was a *Barber*, us'd to *ſhave*, *draw Teeth*, *dreſs a Green Wound*, &c. but I never ſhav'd any Man, (my ſelf excepted;) therefore could not tell any ſuch Story of my ſelf to a Patient. But had I been brought up to the Uſe of the *Razor* and *Plaiſter-Box*, viz. *a Barber-Surgeon*, might not I notwithſtanding have underſtood *Clap-Curing*, as well as *Martin*, who was brought up (if not, as I believe and have heard he was, for ſome Years, inſtead of being ſent to *Sckool*, to his Father's *Louſe-pricking Trade*, i. e. Tayloring, yet) to *beat* the *Mortar*, prepare and put up *Clyſters*, &c. with Mr. *Green* the *Apothecary*? Nor has *Martin* as (if he deſires it, I believe I can make Proof) cur'd every Man of whom he has had three Guineas, and ſometimes three times more Money! Nor does *Martin*, as this Country *Quack* ſuggeſts, get all the Money; *High-way-men* and *Houſe-breakers*, I fear, get ſome! Nor do I believe, that either I my ſelf, or any *Phyſician* in *London*, get ever the leſs Money for *Martin*'s profeſſing himſelf a *Clap-Curer*! When Men be almoſt ruin'd by *Quacks*, and ignorant Pretenders, (of which *Martin* knows, and has told us there are many) Men of *Learning* and *Skill* in their *Profeſſion* get the more Money of them (and many of them alſo there are) for *Retrieving* them from the miſerable *Condition* ſuch *Quacking Raſcals* (by whatever Names Dignify'd or Diſtinguiſh'd) had brought them into, and *Reſtoring* them to their former *Health*. What an *Extacy* of *Joy* have I ſeen ſome Perſons in, upon taking a few Doſes of my *Salutary Medicines*, after they'd been for 5, 6, 7, or 8 Months plagu'd with the *ſucceſſleſs* and *nauſeous* Mixtures of an impudent and ignorant *Pretender* to theſe Matters! Who, tho' he never comes at *Church*, may ſometimes be heard of near a *Chappel*! Not that I pretend to have been

ſucceſsful in curing every Perſon that has been under my Care: Nor can *Martin* of *Hatton-Garden*, the *Surgeon*, (if he don't belie his own Character) pretend to be an infallible *Curer*, unleſs ſome Scores of Stories I've heard, (one particularly by Mr. *R. Walſh*, who has Chambers in the ſame Stair-Caſe where the *Crown-Office* is at the *Temple*) be all falſe.

§. 4. This Country *Quack* tells you, (p. 53.) "That *Martin* has had hard Uſage from the "*Quacks*, and that his *Friends* blame him for med-"dling with them in his Writings. *Martin* ſerv'd his Time with an *Apothecary*, kept an *Apothecary's Shop* himſelf, as long, I ſuppoſe, as that would keep him, his Brother *James* is now an *Apothecary* in *Thames-Street*; yet, p. 248, 249, and 250 of his Treatiſe, he calls the Apothecaries *Quacking Apothecaries*, *Ignorant Apothecaries*, *Little Glyſter-pipes*, *Quacking Doctors*, baſe *Medicaſters*, *Impoſtors*! This I take to be beſtowing all theſe pretty Names on his *Maſter*, *Himſelf*, and his Brother *James*! And if *John Martin*, and his Brother *James*, be (according to *Martin's* own Book) both *Quacks*, *Quacking Doctors*, baſe *Medicaſters*, &c. doubtleſs his other Brother *Benjamin*, who was never (as he told me himſelf) brought up with either a *Phyſician*, *Surgeon*, or *Apothecary*, yet pretends to be (not a *Soap-Boyler*, nor *Chymical Waſh-ball-maker*, but) a *Doctor*, or Practitioner in *Phyſick*, can deſerve no better Character, but muſt be a *Quack*, or *Quacking Doctor* alſo! That his Siſter's Huſband, *Spooner*, is a *Quack*, you've ſeen before; and that *Spooner's* Wife, *Martin's* own Siſter, is a *Quack Doctreſs*, appears by Medicines being ſometimes advertis'd in her (not her Husband's) Name! And if it be Matter of Fact, (as I believe it is) that *Martin*, and every Perſon on Earth that is of *Kin* to him, is concern'd in *Quacking*, at leaſt

in

in that which he calls *Quacking*, well may his *Friends* blame him for pretending (with that little Wit he has) to be a *Quack-Scourger*; that is, an *Abuſer* of *Himſelf*, and all his *Kindred!* And if *Martin* himſelf be a *Quack*, he is certainly the moſt *Rag-manner'd Quack* on Earth. Behold a few of his *Rhetorical Flouriſhes*; by which you may gueſs at what *Univerſity* Dr. *Martin* had his *Education! Empirical Rogues, Villainous Quacks, Divel's Emiſſaries, Impoſtors in Grain*, (p. ix.) *Quack* of the Town, (p. xvi.) *Mercenary Miſcreant*, (p. xxx.) *Dutch Quack*, (p. xxxi.) *Sophiſters* and *Impoſtors*, (p. xxxv.) Dr. *Damnable*, (p. 192.) *Villain, Rogue*, (p. 252.) *Quacking Empirical Fellow, Quack Doctor*, (p. 262.) *Quack Salver*, (263.) *Quacking Apothecary*, (250. but whether he meant his *Maſter*, or his *Brother*, he has not told us) *Quaking, Quacking Doctor*, (249.) *Quack Doctreſs*, (p. 253. *i. e.* his Siſter *Spooner*) and (p. 271.) he has a *Laſh* at the *Phyſicians* that attend the *Courts* of *Emperors, Kings*, and *Princes*; and tells you (p. 272.) they *do none Service but themſelves!* Now, I defy *Jack Martin* to name any one Practitioner in either *Phyſick* or *Surgery*, in *Great Britain*, to whom he can make it appear, that all, or any of the above-mention'd *His fine Titles*, may more aptly and properly be apply'd, than to *Himſelf*, or to ſome one of his *Quacking Relations!* Ought not therefore, good Mr. Country *Quack*, *Martin*, who, being a *Tyro* in the Buſineſs of *Clap-Curing*, ſhould doubtleſs, in Point of *good Manners*, whenever he meets any of his Fraternity the *Clap-Curers*, that were in the Buſineſs before him, *viz. Caſe, Trotter*, &c. to *doff* his *Hat*, make a *Leg*, reverently *bow* himſelf, and cry, *Worthy Doctor, I am your moſt Obedient Humble Servant*; and ſo, *giving his Senior Clap-Curer the Wall*, go his Way? I ſay, ought not *Martin*, who ſhould be thus *Submiſſive*, to receive Chaſtiſement

for his thus *Raſcally* treating his *Brethren* of the *Profeſſion*, and *Relations* by *Conſanguinity*, even in ſuch a Manner as would not have been allow'd of amongſt his Father's Journey-men, (if he ever had any) the *Louſe-Prickers*!

§. 5. In a pretended Letter, this Country *Quack* (p. 53.) thus ſays, *viz.*, "His (i. e. *Martin*'s) Pro-"ſecutors, I am told, is one *Gurning*, that keeps "a paultry Ale-houſe, in or near *Carter-Lane*, by "Trade a *Printer*, and prints the Bills of one "*Spinke*, a *Quack* of this Town. As to my be-ing a *Quack*, I'm content a *Quack* ſhould (and do believe none other Pretender to either *Phyſick* or *Surgery* will) call me ſo; but I am certain no ho-neſt Man will intitle me *Villain*, *Rogue*, &c. as *Jack Martin*, who tells the World, that he receives Letters intitling him *Mercenary Quacking Raſcal*, (p. 252.) does: For, whoever in Print calls ano-ther Man *Villain*, *Rogue*, &c. and does not know him ſo to be, does thereby (in my Opinion) effe-ctually diſcover that he is a *Villain*, *Rogue*, &c. himſelf! And as for a Printer, whoſe Name is *Gurning*, I never before heard of; nor does any Printer in or near *Carter-Lane*, nor any one that keeps an *Alehouſe*, print Bills for me, nor ever ſo did. "The ſaid *Spinke*, and one *Sintelaer*, ano-"ther *Quack*, Men of *deſperate Fortunes*, being the "chief Perſons concern'd in the *Proſecution*. That *Sintelaer* is a Man of a *deſperate Fortune*, appears by his Living in the *Duke* of *Leeds*'s Houſe, of more than 100 *l. per Ann.* Rent; nor does Sir *I-ſaac Shard* receive (*Queen's* Taxes excepted) annu-ally leſs than 40 *l.* for the Houſe I live in my ſelf; *whereas I'm told the* Tuly-Street *Houſe*, *that* Martin, *and his Brother* James, *a few Years ago*, *jointly rented*, *and made one Part of it into an Apo-thecary's Shop*, *of about half the Bigneſs of Dr.* Sinte-laer's *Houſe of Office*, *at the upper End of his Gar-*

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den, rented but at about 10 *l. a Year.* And were either *Sintelaer* or *my ſelf* concern'd in this *Proſecution*, we need not, I think, be aſham'd of it: They may be ſuſpected to be *Villains*, that (in the Opinion of a *Grand Jury*) promote *Lewdneſs*, *Debauchery*, &c. But certainly no Man can merit an ill *Character*, for endeavouring to ſuppreſs the *Reigning Vices* of the *Age*! I'll therefore touch this String lightly, leſt I ſhould give Cauſe to have it ſuſpected that *Sintelaer* and I have no juſt *Claim* to the *Honour* this Country-*Quack* has ſuggeſted to be our due. "*Spinke*, I have read in the *News-*"*papers*, is now, or lately was, a *Priſoner* in the "*Fleet*. I was told by a *Doctor in Shoe-lane*, that "*Spinke* work'd at his *Father's Occupation*, who "was a *Cobler* in *Moor-fields*. The News-paper wherein I was ſaid to have been a *Priſoner* in the *Fleet*, was the *Poſt-Boy*, *April* 16, 1709. in an Advertiſement put in by *Martin*, with his Name to it. Now, ſuppoſing this true, whether it be not the Part of (none but) an ill-bred *Scoundrel*, to twit any Man with domeſtick Misfortunes, *Reader*, judge you! And had my Father been a *Cobler*, I ſee no *Harm*, or *Diſgrace* could have thereby accru'd to me, (*unleſs it had been that my Father being a dirty* Moorfields *Cobler*, *it might have been ſurmiz'd*, *that he was of Kin to* Martin's *Father*, *a* Tuly-ſtreet *louſy Taylor*, *and conſequently* Martin *and I Relations*;) the formerly famous Cardinal *Woolſey* was the *Son* of a *Butcher*; and the more valuable Sir *Tho. Cromwell*, the Son of a Journey-man *Blackſmith*; and many Gentlemen, (nay, ſome Noble-men) now alive, and of great Reputation in the World, are the Offspring (and freely own it) of Men who were of mean Circumſtances. *Martin*'s therefore (for I take the Country-*Quack* to be but his Tool, or *Amanuenſis*) reflecting on me (were it true) as being the Son of a

Cobler, does but ſhew him to be *a Fellow of a debas'd, mean, raſcally, ſcandalizing Spirit, not worthy to keep an honeſt Kennel-Raker Company.* But the *Story* is a *Lie*, my Father never was a *Cobler*, nor yet a *Shoomaker*, nor did he ever live in *Moorfields*, nor within *fifty Miles* of them. Of what *Trade* my Father was, (for a *Tradeſman* I acknowledge him to have been) and where he liv'd, I my ſelf will inform *Martin* when he ſhall have convinc'd me, that he has any Thing to do with it; 'till then, I ſhall only tell him, that my Father liv'd and dy'd with the *Reputation* of an *Honeſt Man*; and I wiſh *Martin* may ſo demean himſelf, as to deſerve the like *Character*, when he ſhall (as my *Father* is) be dead and bury'd. His *Shooe-lane Doctor*, was Mr. *Cam*'s Foot-Boy, *James Rivers*, now remov'd into *Salisbury-Court*; and whom, I ſuppoſe, *Martin* ſupplies with *Medicines* to *Quack* with; at leaſt, by this you may ſee what Company *Martin* and his Country *Quack* keep! *Like to Like, ſaid the Divel to the Collier.*

§. 6. In the ſame Page, *viz.* p. 54, this Country *Quack* tells you, "*Sintelaer* is by Trade, a *Dia-*"*mond-Cutter*, or *Pearl-Driller*, and work'd former-"ly to one Mr. *Seignior*, a Jeweller, now living in "*Abchurch-lane*, as Mr. *Seignior* himſelf told a "Friend of mine the whole Story of him and his "*pretended Wife*. Of Mr. *Sintelaer*, I had not any perſonal Knowledge until *February* laſt, when *Martin* refuſing to tell me where his *Medicus in Nubibus*, *N. Fitcherton*, M. D. might be heard of, I waited on *Sintelaer* upon the ſame Errand, who aſſur'd me, he had made all poſſible Enquiry, but could hear of no ſuch Perſon; whereupon I preſently ſurmiz'd, that *N. Fitcherton*, M. D. was but one of the divers Names that the *Charitable Surgeon*, page the laſt, tells us, a certain *Quack* (its Author I ſuppoſe) goes by! He pretending (unleſs I mi-

miſtake the Man) ſometimes to be a *Doctor*, ſometimes a *Practitioner* in Phyſick and Surgery, ſometimes an *Apothecary*, ſometimes a *Sal Volatile Oleoſum* Monger, ſometimes a *Maidenhead-maker*, ſometimes a *Clap-Preventor*, ſometimes a *Venus Morris-Dancer!* ſometimes a *Tranſlator*, ſometimes a *Surgeon*, but (I fear) never was, nor ever will be any other than a mere *Fool*, though a Preparer of Pills for the *Head* and *Brain*, and an *Arrant Quack*; if not a *mercinary Quacking Raſcal!* But *Mun Curll* certifies, that *Jack Martin* does not know him! And if *Martin* don't know him, the D--l perhaps may; but I'm ſure I don't, nor don't deſire it. Thus much on the *Author* (whoever he be, and whether he does, or does not live in *Hatton-Garden*) of the *Charitable Surgeon*, and the Occaſion of my coming acquainted with Mr. *Sintelaer*; with whom yet I can't pretend to have any particular Acquaintance; altho' I muſt ſay, I never obſerv'd him to be any other than a civil Perſon; and whether he ever has, or has not, (which I know not) been a *Tradeſman*, I am well aſſur'd that he has been a Practitioner in *Phyſick* in St. *Martin's-Le-Grand*, *&c.* ever ſince before *Martin* had firſt his *Ears box'd* for not cleaning Mr. *Green's Shop* ſo well as he ought to have done; and the following *Certificate* ſhews, that the Country *Quack*, and his pretended *Friend*, bely'd both Mr. *Sintelaer*, and Mr. *Seignior* of *Abchurch-lane*, the Jeweller, *viz.*

THeſe are to certify, That the Book, call'd *An Apology for a Latin Verſe*, &c. being this Day ſhewn to Mr. *Seignior* of *Abchurch-Lane*, Jeweller, he thereupon affirm'd, that Mr. *Sintelaer* never work'd for him, That he never told any Perſon ſo, and that he does not know *Sintelaer*, nor ever, to his Knowledge, ſpoke to him in his Life. Witneſs my Hand, this 25th Day of *November*, 1709.

H. Meere.

As

As to Mr. *Sintelaer*'s being a *Whore-master*, (which the *Country-Quack* muſt mean, by mentioning his Wife, as a *pretended Wife*;) 'tis notoriouſly known at, and near *Guild-hall*, *Jacob*'s *Coffee-houſe*, &c. that 'twas *Martin*, not *Sintelaer*, that not many Months ſince, came under a Proſecution at Law on *Suſpicion* (at leaſt) of his having *ſeduc'd and debauch'd* Mr. *Yea* and *Nay Shallow-Brains*'s dear *Yoke-fellow*, according to the Fleſh! Behold alſo the following Certificate, *viz.*

THeſe are to certify, That Mr. *William Abington*, Clerk of the Pariſh of *Paddington*, this Day, being *November* the 22d, 1709. ſhew the Regiſter of the Perſons marry'd at that Pariſh to me, and others, whereby it appears, that the ſaid Mr. *John Sintelaer* was there marry'd to *Mary Rakel*, Widow, on the 16th Day of *May*. Witneſs my Hand, the Day and Year above-written.

Joſ. Wilſon.

As to Mr. *Sintelaer*'s Learning, Skill in Phyſick, *&c.* being little leſs than a Stranger to him, I ſhall not preſume to ſay any Thing; yet think my ſelf, in Juſtice, oblig'd to own, that I've known his *Royal Decoction* (as he calls it) ſerviceable in a Caſe wherein I did not expect it would ſo have been. I will alſo tranſcribe his Advertiſement, ſometimes publiſh'd in the *Obſervator* concerning it, *viz.*

THE Royal Decoction, or a never-failing Diet-Drink againſt the Venereal Diſeaſe. Its wonderful Efficacy is ſuch, that any Patient may be thereby moſt effectually cur'd, be it of never ſo long ſtanding, and aggravated by ineffectual Salivations, and the Body be cover'd with Scabs, Ulcers, Blotches, and the Legs with Holes, all the Limbs with moſt excrutiating Pains, the Palate eaten away, and the Noſe fallen in, *&c.* This Antivenereal Decoction eaſes all the Venereal Pains in 8 Days, and in 30 Days perfects the whole Cure, and that without the Uſe of *Mercury*. The Gentleman who alone prepares this Decoction, offers to enter into an En-

Engagement, from 100 to 500 *l.* for the Performance of what he promiſes. If any Patient, though diſcourag'd by other Practitioners, will come to his Houſe, he will furniſh them with Neceſſaries, as well as Phyſick, for 8 Days, and if by that Time he is not ſatisfy'd that he may be perfectly cur'd, he is free to leave it, without paying any Thing for Lodging, Diet, or Phyſick. The Taſte of this Decoction is ſo pleaſant, and its Operation ſo kind to Nature, that Big-Belly'd Women and Sucklings are daily cur'd with it at all the Seaſons of the Year. The Doctor or his Wife, are to be ſpoken with, at all ſeaſonable Hours, at the Hand and Urinal over-againſt *Little-Turn-ſtile*, in *High-Holborn*, late the Duke of *Leeds*'s.) *N. B.* The Bill at large is to be ſeen hanging up at the *Royal Exchange*, *London*.

Thus you ſee Mr. *Sintelaer* expreſſes himſelf very poſitively concerning his Remedy; and to convince the World, that 'tis not all *Bluſter* and *Noiſe*, the Perſon concern'd, has granted him Leave (for otherwiſe, he aſſures me, he would not have done it) to publiſh in Print the following Certificate, *viz.*

I The under-written *James Sarſnet*, do certify, That having a Clap about 5 Years ago, I apply'd my ſelf to a Surgeon, by Name Mr. ——, who undertook to cure me ſafely, and expeditiouſly; and to that End, gave me a prodigious Quantity of Phyſick, but to little or no Purpoſe. So, after the Loſs of much Time and Money, being rather worſe than better, the ſaid Surgeon adviſ'd me to a Salivation; after having gone thro' which, I had excruciating Night-Pains in my Limbs, and many other Venereal Symptoms; whereupon, I addreſs'd my ſelf again to my Surgeon, who put me again into a Salivation; in the midſt of which, I being very feaveriſh, he bled me; which Bleeding, together with the Spitting, brought me ſo very weak, that it was not expected that I ſhould ever have ſurviv'd it; notwithſtanding which, my excruciating Pains ſtill contimu'd, or rather grew worſe. I was then adviſ'd to a Woman, who twice flux'd me by Smoaking (that being her

Way) but ſtill I found no Relief. I then, as I was adviſ'd, apply'd to a Pretender at *Fulham*, and took a Diet-Drink from him for 30 Days, but was not in the leaſt the better. After this, I was a fifth Time ſalivated, and this laſt Time at the *Lock*; but after this, was ſtill worſe than ever before. Thus, after the Conſumption of all my Subſtance, I was left full of Pains and Anguiſh, and quite depriv'd of my Senſe of Hearing, I was happily recommended to Dr. *Sintelaer*, whoſe Diet-Drink I had ſcarcely drank eight Days, before I found conſiderable Eaſe, and could ſleep more in one Night, than I had done in ſome Weeks before, my Pains being entirely vaniſh'd; and (I bleſs God) I am now in a good State of Health, excepting that I've loſt my Hearing, as I fear, beyond all Poſſibility of Recovery. The Matter of this Certificate, is Truth, as Witneſs my Hand this 16th Day of *May*, 1709.

Witneſs *James Sarſnet.*
Rich. Furlong,
P. Merlier.

This Mr. *Sarſnet* lives next Door, or next Door but one to the Sign of the *Riſing-Sun* Alehouſe, near the *Church* in *Chelſey*.

I would not have it from hence ſurmiz'd, that I my ſelf (*the Author of this*) imagine a *Salivation* an improper and ineffectual Method of Curing the *Venereal Diſeaſe*, when *confirm'd*. If a *Salivation* be manag'd as it ought to be, I, by long and manifold *Experience*, know it to be not only a *ſafe*, but a *ſure*, *eaſy*, and *ſpeedy Method* of performing an *abſolute Cure* in the moſt *confirm'd Pox*; yet have I my ſelf perform'd many good *Cures* without either *Salivation* or (where the Diſeaſe has not been inveterate) *Mercury*; and if Mr. *Sintelaer*'s *Decoction* will uſually (as he aſſerts) anſwer the *Character* he gives of it, it doubtleſs is an *extraordinary Medicine*: But for my Part, I knew no more of it, than already declar'd; and indeed my Buſineſs was not either a *Recommendation*, or *Vindication*

tion of his *Decoction*, but a *Detection* of the *Falſehoods*, *ſcandalous Aſſertions*, and *invidious Surmizes* and *Suggeſtions* of the Country *Quack*, as well in *Relation* to *Sintelaer*, as *my ſelf*; which I have (in my own Opinion at leaſt) ſo effectually done, that methinks 'tis impoſſible for even *Martin* himſelf to have been more groſly *guilty* in theſe *Matters*, than he, and troubl'd with a bad *Memory* too; for (p. 6.) he tells you he is *quite a Stranger* to *Martin*; but (p. 46.) confeſſes, that he not only knows *Martin*, but his *Character* alſo! But indeed, 'tis even loſt Labour to have *confuted* him; for he was conſcious his *Lies* were ſo *bare-fac'd*, that he owns (p. 30.) he *didn't expect to be believ'd*! He was alſo ſo well *appriz'd*, that the *Task* he was about, was *villainous*, that he ſeems in expreſs Words to acknowledge, (p. 5.) that *he ought to be hang'd for it*; and if he goes on, as he intimates, (for both thoſe Letters doubtleſs were by the ſame Hand the Book is) in reſolving (p. 54.) to *commit Murder*, &c. *rather than ſtarve*, the *Gallows* will doubtleſs be, in Time, his juſt *Reward* and *Doom*; and perhaps his *Employers* too! *Dum illis tempus eſt caveant.*

§. 7. Now comes the *Cream* of the *Jeſt*; but whether, *Reader*, it ought to be call'd *Folly's*, or *Villainy's Maſter-piece*, I'll not determine; or ſhould you be of *Opinion*, that 'tis only a bright *Specimen* of both, I'll not *contradict* you; take it as 'tis, *viz.* This Country Quack tells you, (p. 54.) that the following is a Copy of a Letter ſent to *Martin*.

Dr. *Martin*,

SEveral you have mention'd in your Books, are reſolv'd to free the World of ſuch a Villain, (as they call you) and have agreed with me to do it. I am a Gentleman of an ancient Family, but Want makes me do ſometimes Things againſt my Will, and *by God I won't ſtarve*. Now, if you will give me

200 Guineas, I will acquaint you with the whole Contrivance, and come in as a Witneſs to your Indictment and Action; but you ſhall firſt ſend me an *Eaſt India* united Bond for a 100 *l.* as thus; ſeal the Bond up in a Paper, and direct it for Mr. *MARTIN*, and let an Old Woman with a Stick in her Hand ſtand from 10 to 12 next Friday Morning, in the Cloyſters belonging to the Blew-coat Boys Hoſpital, and order her to deliver it to a Man that aſks her for it in a MASK; and when I have converted the Bond into Money, I will come to your Houſe, and do faithfully in all Things. When you ſend the Bond, you may write to me what you pleaſe in a Letter. Yours *M. M.* Monday Morning, *Aug.* 1. 1709.

Poſtſcript.

THE Bond ſhall be only in Part of the 200 Guineas. If you have a Mind to ſay any Thing to me before Friday, let it be done with great Caution in one of the News-papers; I will read 'em all for that Purpoſe ----; and don't betray me, if you do, I have a Friend that aſſiſts me, will revenge what you do to me, who indeed helps and ſhares with me. I wiſh you well. My Friend can be no EVIDENCE, becauſe they have truſted no Body but my ſelf. You had been SHOT with a Brace of Bullets coming through *Newgate*, but the Piſtol did not go off; it only flaſh'd in the Pan!

Are you not, *Reader*, amaz'd at the Inventors of this ſham Letter? Had *Martin* ſtudy'd 16 Years (as he tells you he did to compoſe his *Bawdy Appendix*, for which he was indicted) to have made it appear, that he is neither more K—ve than F—l, nor more F—l than K—ve, how could he have done it more effectually? If any Contrivance to have *Martin murder'd*, had ever been on foot by any Perſons he has mention'd in his Books, they muſt have been either the *Practitioners* that he has therein abus'd, or the *Patients* he has therein pretended to have cur'd: As to the firſt, he has indeed (as may be ſeen Chap. VI. and VII. of *Quackery Unmask'd*)

mask'd) *villify'd*, *abus'd*, and *bely'd* all *Phyſicians*, *Surgeons*, &c. in a groſs and ridiculous Manner; but alas! they all (I believe) *ſlight*, *contemn*, and *laugh* at his vain *Attempts*, by *ſcandalizing* others, to make himſelf thought *ſome Body*. And ſo far are they (I my ſelf at leaſt) he impudently calls *Quacks*, from wiſhing him *murder'd*, that ſuſpecting 'tis *Lunacy*, or ſome *Diſorder* in his *Brain* that is the Cauſe of his *Ravings* and *antick* Comportment of *Himſelf*, they would, I am confident, if deſir'd, be very generous to any Perſon that would undertake to bring him ſo to the right Uſe of his Senſes, (*if he ever had any!*) as that he might *write*, *talk*, *act*, and *comport* himſelf as other Men do; and not make all *Quacks* and *Clap-Curers* ill thought of, and eſteem'd *Scoundrel Raſcally Fellows*, for his Sake! But what Cauſe he may have given his *Patients* to threaten him, he knows better than I.

As to this Letter, I obſerve, 1. That the pretended *Murderer*, and the Perſon he pretends he was to *murder*, are *Nameſakes*, if not more nearly of *Kin*! 2. That this *Martin* the *Murderer*, and his *Aſſiſtants*, are Men of more tender *Conſciences*, than to take a *falſe Oath*! But I fear *Martin* the *Doctor* can't eaſily make it appear, that the *Affidavit* that he pretends to have made before a Maſter in *Chancery*, and caus'd to be printed in the *Engliſh-Poſt*, in *May* laſt, does not contain *Matters* that are *falſe*, and known by himſelf to be, when he made the ſaid *Affidavit*, if he ever ſo did; which makes me apprehenſive, that *Martin* the *Murderer* (if they be not both one Perſon) is an honeſter Man, than *Martin* the *Doctor*! 3. Was not this *Martin* the *Murderer* as void of Senſe, think you, as *Martin* the *Doctor* ſeems to be, to pretend to go about *London-Streets at Noon-Day in a Maſk*, in order to look for an *Old Woman*

with a *Stick in her Hand?* 4. Is it not very pretty for this *Martin* with his Mask, to own, that he is accuſtom'd to commit *Murder*, yet to promiſe to wait on *Martin* the *Doctor* (his Friend and Acquaintance) at his Houſe, *and do faithfully in all Things!* 5. *Martin* the *Doctor* did not comply with the Contents of his pretended Epiſtle from *Martin* the *Murderer*; for no Body is taken up and proſecuted. 6. He did not only not comply with the Contents of it, but (tho' at the Peril of his Life, according to the Letter) betray'd the Perſon that ſent it, by (p. 46.) ſhewing the Letter in a publick Coffee-houſe, (I ſuppoſe *Jacob*'s by the *Exchange*) giving Copies of it, and now cauſing it to be printed; (and that, as I am told by the Man that prints all his Books, *John Barber*, the *Printer of (the Hang-man's News) the Seſſions-paper!*) which ſhews plainly, that he was not, at receiving it, under any Apprehenſions of Danger, and conſequently, that he knew whence it came! *What a deal of Pains ſome Men take to make themſelves talk'd of to their own Diſadvantage!* There goes a Story, that a Parſon meeting a pretty young Woman big with Child, pretended to be much concern'd for her hard Fortune. *Pray, Sir, in what?* ſays ſhe. *Why*, ſays the Parſon, *you are almoſt juſt ready to* Lie in, *and your Husband (as I ſee by your Looks) has not yet put a Noſe on the Child's Face! Oh! dear Sir! dear Sir! what ſhall I do*, (ſays the affrighten'd Woman) *I would not for the World have my Child born without a Noſe on its Face!* The Parſon, mov'd, ſays the Story, with Chriſtian Compaſſion at the poor Woman's Misfortune and Complaint, generouſly perform'd that Task which her Husband ought to have done! and the Child was born in its due Time, with as handſome a Noſe on its Face, as any Infant in the Pariſh had! I lament poor *Jack Martin*'s hard Fate, that his

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Mother, when big with Child of him, did not meet this judicious and generous Parſon! For tho' 'tis apparent, by his *Inch and half wide Noſtrils*, that his Father did not forget to put a *Noſe* on his *Face*; yet, I confeſs, 'tis with me a Queſtion, whether he did not forget to put either *Brains into his Scull*, or *honeſt Principles into his Heart!* But if his old *Dad* did make ſuch a *Miſtake*, probably there might be a good Reaſon for't; for, *Nil dat (neque dare poteſt) quod in ſe non habet!* But to return to our o rare Letter! 7. As the Letter it ſelf, and *Martin*'s Management of the Matter, do (in my Opinion) make it evident, that the whole Affair (an ingenious one, is it not!) was of *Martin*'s own contriving, in order to bring a Diſreputation on *me* and Dr. *Sintelaer*, (as appears by our being nam'd and bely'd but juſt before.) I ſubmit it, *Reader*, to your Conſideration, of what *honeſt and honourable Principles this Man muſt be!* 8. *Martin* having made ſo many Attempts, by pretended Letters, without either their Writer's Names, or Places of Abodes being ſet forth, (after which Manner indeed, any *Raſcal*, as well as *Martin*, may pretend to prove, ſet forth, and diſcover what he pleaſes) to prejudice the *Reputations* of thoſe Men, that he fears may injure his *Trade* of *Clap and Pox Curing*, by performing thoſe Matters (as I think I my ſelf can) much better than himſelf; and now flying (if it was, as I believe, his own Contrivance) to ſo ridiculous a *Project*, I am at a Loſs to imagine what he'll be at next! The Letter talks of his having been in *Danger* of being *piſtoll'd* at *Newgate*; I wiſh he may never take ſuch Meaſures, as may bring him under an Obligation of *Riding* in *State* from *Newgate*, paſt Dr. *Sintelaer*'s in *High-Holborn*. Let him take Care, that he commits no *Murder*; and I dare aſſure him, that he himſelf (and I'm confi-

dent he believes it) is in no Danger of being *murder'd*, at leaſt not by, or by Means of thoſe of whom he ſillily ſuggeſts it. 9. Should ever any *Miſchief* befal *me*, Dr. *Sintlaer*, or any other Perſon abus'd by *Martin* in his Books, I conceive *Martin* ought to be ſuſpected to be, if not the *Actor*, the *Contriver thereof*. And this *Letter* ſeems to be a good *Proof*, that he is acquainted (I will not ſay in Confederacy) with ſome Perſon or Perſons, that, for Money, are free to commit *Murder*, and conſequently to do any Thing rather than *ſtarve*. I will add no more, but a Word of *wholeſome Advice*, viz. That *Martin*, for the Time to come, mind his own Buſineſs, (when he has any) forbear to ſtudy *Miſchief*, and to make himſelf *infamous*, by *miſrepreſenting* and *abuſing* thoſe *Perſons* that he *knows* are *Men* of more *Learning* and *Skill*, and of better Succeſs in their *Practice*, (not to ſay of more *Honeſty* in their *Dealings*) than himſelf. But if he ſhall perſiſt in doing otherwiſe, he muſt not think much at due *Chaſtiſement*; 'tis what, for his own *Good*, he ought not to (and whilſt I'm capable of giving it him, ſhall not) go without.

Poſtſcript.

In the News-paper call'd the *Supplement*, for Friday *Decem.* 2. 1709. I find the following Advertiſement, *viz.*

WHereas *John Martin* of *Hatton-Garden*, Chirurgeon, was ſome Time ſince indicted by one *Richard Gunning*, a Printer and Alehouſe-keeper at the *Guy of Warwick* in *Carter-Lane*, at the Inſtigatin, *&c.* of ſome *Quacks*, for compoſing and publiſhing an obſcene Libel, (as was pretended) entitul'd, *Genoſologium Novum*, &c. which ſaid Indictment was, on the 22th Day of *November* laſt, try'd before my Lord Chief Juſtice *Holt*, at the *Queen's-Bench* in *Weſtminſter-hall*; and the ſaid *John Martin* was, by the Jury, acquitted of the ſame, it appearing that there was not any Thing

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contain'd therein, but what immediately related to his Profeſſion in his Practice of Chirurgery.

Upon Enquiry, I'm told, that *Martin* having taken the Precaution (*Vid.* p. 47.) proper on ſuch an Occaſion, No EVIDENCE appear'd againſt him! So that he was acquitted (not upon the Jury's being of Opinion, that nothing was contain'd in his Book but what relates to the Practice of Surgery, but) for want of EVIDENCE! Juſt as much Reaſon therefore had *Martin* to boaſt of his carrying his Cauſe, as the Old Woman had of winning the Game when ſhe play'd by herſelf.

N. B. I am now inform'd who was (if not the Country *Quack*, yet) the Country *Quack*'s pretended Friend, and Runner of Errands to Mr. *Seignior*, &c. but, in Reſpect to his Age, and that Society of Gentlemen to whom he belongs, I will at this Time forbear to tell thoſe Foreign and *Engliſh* Stories of him, that at *Doctors-Commons*, &c. may be made appear to be Truth, and which (being publiſh'd) would probably be as much to his Diſreputation, as *Sintelaer*'s being either a Pearl-Driller, or Diamond-Cutter, if true, would be to his, if not more; *Verbum ſat Sapienti.*

CHAP. VII.

Of the Venereal Diſeaſe in general.

§. 1. THE *Venereal Diſeaſe* is ſo call'd, either from its uſual procuring Cauſe, *Morbus eſt ab impuro Venere contractus*, or becauſe it chiefly invades the Parts believ'd by *Aſtrologers* to be under the Influence of *Venus*. 'Tis call'd the *Pox*, by Reaſon of the ſeeming Reſemblance between the Puſtles of ſome Perſons infected with this Diſeaſe, and thoſe of the *Small Pox*; and *Variolæ Magnæ*, the Great Pox, to diſtinguiſh it from *Variolæ*, the Small Pox. 'Tis only by Way of Reflexion, that 'tis call'd the *Neapolitan*, *Spaniſh*, *Italian*, or *French Diſeaſe*.

§. 2. This Diſeaſe made its firſt Appearance in this Part of the World, in or about the Year 1494, being then, in all Likelihood, brought by *Columbus*'s Soldiers out of the *Weſt Indies*, where it is ſaid to have been long before a *popular Diſeaſe*; being the ſame, I conceive, that now reigns in that Part of the World, under the Title of the *Yaws*; and which, I believe, took its Riſe from an unhappy *Commixture* of the *Rational* with the *Brutal Nature*, in or near the Deſerts of *Africa*, where, 'tis ſaid, the Inhabitants are ſo very brutiſh, as to be frequently guilty of ſuch deteſtable *Venery*; and the Variety, in thoſe Parts, of *Baboons*, and ſuch Creatures, as ſeem to bear too near an Alliance to the Nature of Man, countenances the Hiſtory. And this I take to be a more Rational Conjecture concerning the Original Cauſe of this

this Diſeaſe, than that it ſhould deduce its *Original* from an impure Copulation between a leprous *French*-man, and a *Neapolitan*-woman having her *Menſtrua*, as *Paracelſus* thought; from eating, or being bitten by poyſonous Serpents, as Dr. *Liſter* conjectur'd; or merely from Women, whoſe Glands within the *Vagina*, have been ſo inflam'd, and fretted by too frequent Coitions with Men, that moſt of them (having no Leiſure given them to heal) exulcerate; in which Exulcerations, a moſt ſubtil, corroding, and putrid Matter might (as Dr. *Sprengel*, who advanc'd this Opinion, thinks) be bred, that might eaſily infect the next Companion; or that it ſhould ariſe from a Corruption of the Seed of divers Men mixt in the Womb of a Common Whore, which is the now generally receiv'd Opinion; or indeed, than any other Opinion I have yet ſeen advanc'd. But I have not here *Room* either to *confute* other Mens *Opinions*, or to *confirm* my *own*, by proper Arguments. And the Truth is, 'tis but of ſmall Import to any *Phyſician*, and of leſs to the *Patient*, to know the *Original Efficient Cauſe* of this (or any) *Diſeaſe*, *when*, *where*, and by *what Means* it was firſt *introduc'd* into the *World*. But unleſs a *Phyſician* be acquainted with the *true Nature*, and *material Cauſe* of this (or any) *Diſeaſe*, he can't *Rationally* adapt *Remedies* proper for its *Speedy*, *Safe*, and *Effectual Cure*.

CHAP.

CHAP. VIII.

Of the Essence and Nature of the Venereal Infection.

§. 1. THIS Disease being attended with so great a Variety of disagreeing *Symptoms*, Authors have thereupon differ'd almost as much in their Opinions about its *Essence* or *Material Cause*, as about its *Original Efficient Cause*. Most agree, that its *Essence* consists in an *Acid*; and that 'tis an Acid (*sui generis*) different from any other Acid, we may justly presume from our being altogether unacquainted with any other Acid productive of the same Effects.

§. 2. My Opinion is, that *the Essence of the Venereal Infection consists in an Acid of a malign and corrosive Quality, not absolutely fixt, nor of it self volatile; but which is, by Heat, easily volatiliz'd; and which will, by Fermentation, convert the Fluids of an human Body (especially the* Lympha *design'd by Nature for the Nutrition of the Part into which it shall be intromitted) into a corrupt malign Matter of its own Nature.*

§. 3. What Acids are, and wherein they differ from each other, would be too long an Enquiry for this Place. But I must remark, that 'tis the *Nature* of all *Acids* (and of this *Venereal Acid* amongst the rest) *to coagulate the Blood and* Lympha, (which are made up of sulphureous and alcalious Particles) *and to render them viscid*; their *Viscidity* occasions (in the *Capillary Vessels* and *Glandules*) their *Stagnation*; their *Stagnation*, *Obstructions*, and *putrefactive Fermentations*; which produce first *Pain* and *Inflammation*, and at length *Breakings-out*, *Scabs*, *Ulcers*, &c. in the Part or Parts affected: All which,

which, and the other Symptoms attending this Diſeaſe, are more or leſs ſevere, according as the putrefying *Fluid* was more or leſs replete with the *Venereal Corroſive Particles*, the Body more or leſs fill'd before with *Diſeaſy Humours*, &c. - So that having diſcover'd the *Nature* of the *Venereal Infection*, and its *Effects* on the *Blood* and *Lympha*, it would be no difficult Matter to account for the great Variety of *Symptoms* that *Venereal Patients*, according to their *Age*, *Sex*, different *Habits* of *Body*, *Malignity* of the *Infection*, Way of *Receiving* it, *&c.* are afflicted with; and, in another *Tract*, I intend to be ſomewhat larger on that Head.

CHAP. IX.

Of Giving and Receiving the Venereal Infection, and of the Symptoms firſt diſcovering the ſame.

§. 1. THE *Eſſence* of the *Venereal Diſeaſe* conſiſting (as I have declar'd, and as its Effects ſufficiently ſhew) of a *malign Corroſive Acid*, by Heat eaſily volatiliz'd, I from thence infer, (and Experience confirms the Inference) that its *Infection* may infallibly be communicated, from one Perſon to another, by any kind of Means, (*ſive immediatè ſive mediatè*) by which the *malign penetrative Particles* of this *Infection* may be tranſmitted from any Part of an infected Perſon, into (tho' but) the *Cuticular Pores* of any Part of a ſound Body; for 'tis no ſooner thro' thoſe Pores, but it meets with ſome of the *Fluids* of the *Body*, which it *viciates*, renders *viſcid*, and (by farther Fer-

Fermentations) *colliquates* and *converts* into a *Virus* of its own Nature.

§. 2. And by that Means it happens, that this Infection (by whatever Way receiv'd) first occasions a *Local Diſeaſe*, viz. The principal Part, not all, of the Infection (for ſome ſhort Time) adheres to, or remains in the Part or Parts into which it at firſt gain'd Admiſſion; and in thoſe Parts, and thoſe thereto adjacent, uſually firſt diſcovers it ſelf by its proper *Symptoms*. That every Perſon may have a clear and ſatisfactory Notion of the Matter, I will ſubjoin a more particular Account how, and by what Means, Perſons may and do become infected with this Diſeaſe, and of the Symptoms that do thereupon firſt enſue, *viz.*

1. By the *Venereal Enjoyment* of an *infected Companion*; and by this Means more Perſons receive this Infection, than by all other Ways whatſoever.

2. A Man may, as too many know by dear-bought Experience, receive this *Infection*, by only *Luſtful Dalliance* with the *Obſcene Parts* of an infected Woman, (or, if he has a virulent *Gonorrhœa*, *Shankers*, &c. may ſo give it to a ſound Woman) altho' he does not abſolutely enter her Body.

3. Some have aſſur'd me, that they receiv'd the *Infection* by only permitting their (pickt up) Ladies to handle their *Privy Members*; but if ſo, the Woman muſt firſt (deſignedly) have moiſten'd her Hand with the *infectious Filth* of her own Body. When the *Infection* ſhall have been receiv'd by any of the Ways hitherto nam'd, it uſually induces a *Gonorrhœa*, or ſome of the *Symptoms* of a *Clap*; of which in the next Chapter.

Here permit me to make one *Remark*, viz. That when the *Infection* is receiv'd by *Luſtful Dalliance*, without Penetration; by Penetration, without an Emiſſion of Seed; or by ſuffering a Woman to be-

beſmear the Yard with the infectious Filth of her own Body, altho' ſometimes a *Gonorrhœa*, Running, Heat of Urin, *&c.* may inſue; yet, in my *Practice*, I have obſerv'd (which no Author that I know of has hitherto taken any Notice of) the firſt Symptoms are more uſually only external, *viz.* The *Yard* becomes *inflam'd*, *ſwell'd*, *ſore*; its *Foreskin* ſo purs'd up, that its Nut can't, without Difficulty, be diſcover'd; or perhaps is ſo girt about the Top of the *Nut* of the *Yard*, as that it can't, with Eaſe, be brought over it; or there happen little *Ulcers*, *Shankers*, *Warts*, an *Owzing* of a Matter from between the *Foreskin* and *Nut* of the *Yard*, almoſt like that of a *Running*, &c. Sometimes the one, and at other Times another of theſe *Symptoms* begin to appear, a Week, two, or three, ſometimes longer, after the *Infection* ſhall have been receiv'd. And in ſome Perſons (whether there were or were not a Penetration, Emiſſion of Seed, *&c.*) the *Infection* ſhall cauſe a *Running*, and moſt of the other *Symptoms* too. The Truth is, every Perſon does in ſome Meaſure differ from any other in *Conſtitution* and *State* of *Health*; and for that Reaſon the *Infection* will produce different *Symptoms* in one Perſon, from what it does in another.

4. A Perſon may receive this Infection by *laſciviouſly kiſſing* any one who has *Venereal Ulcers* or *Sores* in his or her Mouth or Throat; in which Caſe the *Lips* are apt to *break out* in *Scabs*, that will not eaſily be remov'd; or, being remov'd, will ſoon return, the *Mouth* and *Throat* become *ſore*, *exu'cerated*, &c.

5. *Lying* (eſpecially if it be often done) *in the ſame Bed* with a Perſon (tho' of the ſame Sex) that has the *Venereal Diſeaſe* in an high Degree, will communicate the *Infection* to a ſound Perſon; ſo will (ſometimes) a *Bed* or *Garment* conſtantly

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lain in, or worn, by a Perſon ſeverely *Poxt*. And when the *Infection* ſhall be receiv'd by either of theſe Ways, the infectious *Effluvia* entering moſt Parts of the Body, and fixing in the *Miliary Glands*, the firſt Symptoms commonly are (unuſual) *Itchings*, *Tinglings*, little *Breakings-out* on the Skin, *Pimples*, *Puſtules*, *Scabs*, &c. that will not eaſily be cur'd.

6. Many *Infants* (their Parents being poxt) bring this *Diſeaſe* into the World with them; and in that Caſe, altho' they are many Times born clear, and ſeemingly ſound, yet they ſoon diſcover their *Diſeaſe*, by unuſual *Breakings-out*, &c. Many ſuch Children have I had under my Care, and happily cur'd them.

7. *Pocky-Infants* oftentimes give this *Diſeaſe* to their *Nurſes*, as well by ſucking, as by being *kiſs'd* and *fondl'd* by them. Several *Nurſes* have I known thus almoſt ruin'd, they not preſently imagining what was the Matter with their *Breaſts*, *Lips*, *Mouth*, &c. which are attended with *Breakings-out*, *Soreneſs*, *Ulcers*, &c. that reſiſt the *Force* of all ordinary Remedies.

8. A great Number of ſound and healthful *Infants* and young Children are ſpoil'd, and even *murder'd* by *pocky Nurſes*. If a *wet Nurſe* has the *foul Diſeaſe*, the *Infant* receives it of her by ſucking; and the *Infection* ſhews it ſelf firſt in the *Child's Mouth*, but ſoon after in the other Parts of its tender Body. If either *wet* or *dry Nurſe* has *Venereal Ulcers* in her *Mouth*, ſhe moſt certainly gives the *Diſeaſe* to the Child, by *kiſſing* and *fondling* of it. If ſhe has *pocky Sores*, *Ulcers*, or *Breakings-out* on her *Body*, ſhe infects the Child by the venomous *Steems* of her diſeaſed Body when in Bed. By all this 'tis apparent, that ſound *Nurſes* ought to be very cautious what *Infants* they take to *nurſe*, and the *Parents* of ſound *Children* no leſs

ſolicitous to what *Nurſes* and *Nurſery-Maids* they commit the Care of their tender *Infants*.

§. 3. There are divers other more ſcandalous Ways by which ſome *profligate Wretches* become infected with this Diſeaſe; but I ſhall paſs them by, as not fit to be nam'd; beſides, they are effectually comprehended by the general Rule laid down at the Beginning of this Chapter.

§. 4. It may not be improper here to remark, that altho' my *Antivenereal-Pills*, *Specifick Electuary*, &c. being taken as hereafter directed, are proper and effectual *Remedies* for carrying off a *Venereal Infection*, by whatever Way receiv'd; yet *External Remedies* ought not (in many Caſes) to be (by any Means) neglected; and amongſt thoſe, my

Medicinal Liquor,

is one of the moſt effectual (if not the very beſt) yet known in the World. I do not recommend it as an *infallible Preſervative* from *Infection*, (there being no ſuch Thing in Nature;) yet I know, by manifold Experience, that if the *External Parts* (of either Sex) pertaining to Generation, *&c.* be *waſh'd* and *bath'd* therewith *hot* preſently (or indeed within ſome Days) after an impure *Coition*, and that three or four times a Day for ſome Days, it ſeldom fails effectually to prevent and preſerve from many of the moſt troubleſome *Symptoms* of a *Clap*, viz. *Swelling*, and *Purſing up* of the *Foreskin* of the *Yard*, an *Owzing* of *Matter* from under it, *Sores*, *Breakings-out*, *Shankers*, *Venereal Warts*, &c. and will alſo very much help forwards an effectual Cure to be perform'd by proper *Internal Remedies*. And indeed, thoſe *Infections* receiv'd by *Luſtful Dalliance*, without *Penetration*, by *Penetration* without *Emiſſion* of *Seed*, or by ſuffering a Woman to beſmear the Yard with the infectious *Filth* of her own *Body*, (and the Truth is, where a Man ſhall firſt laſciviouſly handle the *Privy Parts* of an infe-

cted Woman, and after that, whilſt his Hand ſhall be moiſt with the *Filth* of her *Body*, ſhall handle, rub, and chaff his own *Privy Members*, he will thereby effectually *Pox* himſelf.) In any of theſe Caſes, the *Infection* being chiefly lodg'd in the *Pores* of the *External Skin*, the Cure can't be ſpeedily and well perform'd, without the Uſe of this, or ſome ſuch *External Remedy*; for in all ſuch Caſes thoſe *Parts* ought to be often and well *bath'd* therewith, and ſome (either of that weaken'd with Water, or ſome) other proper *Liquor* may alſo be injected into the *Paſſage* of the *Yard*, and the *Vagina Uteri*, to cleanſe them. *Women*, who ſhall (by *ſuckling Pocky Children*) have their *Breaſts* infected, ought often to bathe their *Breaſts* therewith. Thoſe Perſons alſo, (and eſpecially *young Children*, injur'd by the *Steem* of the *Bodies* of *Pocky Nurſes*) who ſhall (by *Lying* in the ſame *Bed*, &c.) have receiv'd the *Infection* by the Cuticular *Pores* of moſt Parts of their *Bodies*, ought to be often bath'd therewith all over, eſpecially wherever they ſhall find any *Pimples*, *Puſtules*, *Breakings-out*, &c. They who ſhall have *Sores*, *Ulcers*, &c. in their *Mouths*, *Throats*, &c. ought to mix ſome *Honey of Roſes* therewith, and uſe it hot as an excellent (nay, the beſt of) *Gargles*, in all *Venereal Caſes*; and indeed, as an *External Lotion*, it has not (that I know of) its Equal (in *Venereal* Caſes) on Earth. And that it will do great Service (us'd as before directed) to prevent the *ill Effects* of a *Venereal Infection*, is evident from its effectually *curing* (as it uſually will) *Venereal Pimples*, *Puſtules*, *Scabs*, *Breakings-out*, &c. in any Part of the Body, even when come to Perfection, and of long ſtanding, by their being only waſh'd and bath'd therewith hot. I ſhall take farther Notice of it hereafter.

CHAP.

CHAP. X.

Of a Clap, and its Symptoms.

§. 1. THE *Venereal Diſeaſe*, whilſt it infects only the private Parts, is call'd a *Clap*; which (if it was receiv'd by *Luſtful Dalliance*, &c. the laſt Chapter informs you of its firſt Symptoms, but if by Coition, it) uſually diſcovers it ſelf, ſometimes in a Day or two, moſtly in about a Week's Time, by the following *Symptoms*, viz. an unuſual, tho' ſlight *Pain*, and *Rolling* of the *Teſticles*, an *Heat*, *Pricking* and *Darting Pain* in the *Urinary Paſſage*, and that chiefly towards its *End*, with a certain *Tenderneſs*, diſcernable by preſſing the *Yard*; an *Inclination* often to make *Water*, when the *Urinary Paſſage* will be found *fur'd* up, then follows a ſmall *Gleet*, or Weeping, (call'd a *Gonorrhœa*;) which at the very firſt ſomewhat reſembles the *White* of a *raw Egg*, but preſently changes to a *yellowiſh* or *greeniſh* Colour. Theſe ſlight *Symptoms* (not to be neglected) are ſoon accompany'd by others that are more ſevere, *viz.* Extream *Heat* of *Urin*, *Painful Erections*, (call'd a *Cordeè*,) the *Nut* of the *Yard* becomes *ſore*, its *Prepuce ſwell'd*, and perhaps ſo *purs'd up*, that it can't, with Eaſe, be *ſlipt back*, (call'd a *Phimoſis*,) or being *ſlipt back*, can't, without Pain, be brought *forwards*, (call'd a *Paraphimoſis*;) hard and painful *Swellings* (call'd *Bubo's*) happen in the *Groins*; *Swellings* in the *Stones*; *Venereal Warts* happen ſometimes in the *Urinary Paſſage*, (and then are call'd *Caruncles*;) and ſometimes about the *Nut*, *Foreskin*, &c.

§. 2. Women alſo when they receive the *Infection* by *Coition*, are uſually affected with a *Running*,

which they are not very apt to take Notice of, preſuming it to be only the *Whites*, until they find it much increas'd in *Quantity*, chang'd in *Colour*, and attended with a *Smarting*, *Pricking Pain* in making *Water*, and ſometimes an *Inflammation*, *Soreneſs*, &c. in and about their *Privities*, with which *Symptoms* they are not ſo ſoon afflicted as Men, nor uſually with ſo great Severity; (yet are more difficult than Men to be cur'd.) And in ſome Men, as well as Women, where the Infection was ſlight, or their Conſtitution very ſtrong and healthy, the Symptoms are ſo very mild at firſt, as ſcarcely to be taken Notice of.

§. 3. A *Running*, and ſo any of the other Symptoms, happen ſooner or later, (ſometimes in three or four Days Time, at other Times not of as many Weeks, nay, not of ſo many Months) as well according as the *Infection* was more or leſs *ſevere*, as according to divers *Circumſtances* relating to the Perſon *receiving* the *Infection*. I therefore adviſe every Man that ſhall have taken the *Freedom* of *Converſing* with a *ſtrange Woman*, to be very cautious of being *concern'd* with (at leaſt of *ſuſpecting*) his *Wife*; for ſometimes after ſuch an *Adventure*, there ſhall be, for 10 or 12 Days, (perhaps for a longer Time) no *Appearance* of a *Prejudice* receiv'd, and yet in a Day or two's Time after a *Reiteration* of the *Venereal Act*, altho' with (his *Wife* and ſhe) a ſound Woman, the *Venereal Ferment*, that was as it were dormant, being thereby put into Motion, and made to exert it ſelf, the *Running* will begin. And this has brought ſome unwary Men under a double *Misfortune*, viz. They have given the *Infection* to their *Wives*; and then, at the ſame Time, have (unjuſtly) *ſuſpected*, that they had *receiv'd* it from their *Wives*.

§. 4. Thus I have enumerated (not all, but) e moſt uſual *Symptoms* of a *Clap*; not that eve-

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ry one of these *Symptoms* are to be found on every *Clapt Person*; any one or two of them will be sufficient to discover the *Infection*, and to prompt *reasonable Persons* to seek out for *Redress*, least, neglecting the first mild *Attacks* of this *Disease*, its more furious *On-sets* should bring them to *Repentance*.

CHAP. XI.

Of the Cure of a Clap.

§. 1. THIS *Infection*, altho', as is before declar'd, it first occasions only (*viz.* as to Appearance) a *Local Disease*, yet it must be believ'd, even very soon after the first Moment of its *Admission* into an *Human Body*, to have (at least) some few of its pernicions *Particles* permixt with the *Blood*, in the *Capillary Veins* of that Part; and which will, with the *Blood*, be from thence convey'd to other (if not, in some Measure, diffus'd into all) Parts of the Body, but will not be much perceiv'd 'till they shall be stopt by some small *Glandules*, and have exerted their *Force* therein. Were not the Case thus, how should we account for *that Sereneſs of the Limbs*, *Dulneſs*, *Heavineſs*, &c. that Dr. *Harvy* (*Little Venus*, &c. p. 10.) says attends a Man *the next Day after his converſing with a Pocky Wench?* Or indeed for those severe *Symptoms* that we find some *Patients*, very soon after their *Infection*, afflicted with? Such as *Ulcers* in their *Throats*, *Breakings-out* on their *Heads*, &c. This plainly discovers, (and to that End I premis'd it) that not only the *Pretensions* of infallibly *reſcuing* Persons from the *ill Effects* of a *Venereal Infection*, by some *Ablution* to be us'd in 10 or 12 Hours af-

ter *Coition*; but alſo thoſe of *Curing*; its firſt *Stadia*, viz. The *Symptoms* of a *Clap*, by *Injections*, and other *External Remedies*, without the *Aſſiſtance* of *Internal Medicines*, can be none other (let the Author of a pretended new Method, *&c.* ſay what he pleaſes) than mere *Deluſions*, and *Quackiſh Impoſitions*, by which the *vicious* Part of *Mankind* are encourag'd to be ſtill more *lewd*, *ignorant* and *credulous* Perſons are *amus'd*, *cheated*, and *abus'd*; and by which alſo ſlight *Claps* are often converted into confirm'd *Poxes*, and conſequently many Perſons, who might, at firſt, have been eaſily cur'd, are ruin'd in their Healths perhaps for all their Lives after. And 'tis for theſe Cauſes the Quacking Pretenders to ſuch *Secrets*, uſually conceal themſelves, and only leave their pernicious Mixtures with ſome *Bookſeller*, &c. to be ſold. And indeed all Medicines, whoſe Authors conceal themſelves, I ſuſpect to be *Cheats*; for no Man need be aſham'd of being the *Inventor* or *Preparer* of a good and ſerviceable Medicine.

§. 2. The Caſe being thus, 'tis evident, that in even the moſt *ſlight Clap*, Internal, as well as External *Remedies*, muſt be us'd; the *Infection* (how ſlight ſoever) not being to be effectually carry'd off, without due *Purgation* with ſome Medicine in that Caſe, *proper* and *ſpecifick*, (common Purges in this Diſeaſe doing little or no Service.) And indeed, in *curing* any *Species* of the *Venereal Diſeaſe*, the Practitioner's main *Intention* muſt be to exterminate the *Infection*, and to free the Body abſolutely from it; but becauſe that can't, in ſome Caſes, preſently be done, he muſt alſo ſtudy (that the Patient may be made as eaſy as his Caſe will admit) to alleviate the *urgent Symptoms*, to prevent others, and to attain his main Deſign, as ſoon as conveniently may be; but let him be ſure that he does not (*make more Haſte than good Speed*)

Speed) cure the Symptoms, and leave their Cauſe, the Infection, behind in his Patient's Body: Which is but too often done; but when 'tis done through the Practitioner's *Avarice* or *Deſign*, 'tis *Villany*; when through his *Ignorance* or *Inadvertency*, he merits *Reproof*; and the *Diſgrace* he thereby gets, is his juſt *Reward*. But when this happens, as is very often the Caſe, through the *Patient's* own *Careleſneſs*, *Irregularity*, *Non-obſervance* of *Directions*, or *Refuſing* (that he may ſave his Pence) to take ſuch *Medicines*, or to purſue ſuch Methods as his Caſe requir'd, he ought, whatever the direful Conſequences thereof happen to be, to take it for his Pains, and not to blame his Doctor.

§. 3. Many Perſons imagine a *Venereal Infection* (eſpecially if *taken in Time*, as they call it) to be almoſt as ſoon carry'd off, as receiv'd, and expect a *compleat Cure* in (at moſt) 6 or 8 Days Time; but I muſt inform ſuch Perſons, that 'tis not poſſible, generally ſpeaking, in ſo ſhort a Time, perfectly to exterminate the *Infection*, much leſs in that Time both to remove the Infection, and to reſtore the injur'd Parts to their *Priſtine State*. Nor can every Perſon, afflicted with a freſh *Clap*, be cur'd in the ſame Space of Time, nor always with the ſame Remedies. The Difference of *Age*, *Sex*, *Conſtitution*, former *State* of *Health*, Degree of *Infection*, Way of *Receiving* it, Way of *Living*, and even a Multitude of other Circumſtances, alter the Caſe mightily, and ſometimes oblige the skilful *Practitioner* to vary his *Method* of *Cure*, and the *Medicines*; yet a skilful *Practicer*, having duly weigh'd the apparent Circumſtances of any particular Patient, may give a probable Gueſs how long he ſhall be in performing the Cure, and by what Method and Medicines.

§. 4. Some Perſons will not believe Medicines do them any Good, unleſs they immediately

ly

ly remove their *Heat* of *Urin*, *Running*, &c. whereas *Purgatives* proper to carry off the *Infection*, sometimes increase those *Symptoms* for some Days; other Medicines may indeed be given at the same Time, that may ease the *Urin*, &c. but the *Running* must not be too soon stopt, lest worse *Symptoms* insue; and after it be regularly stopt, proper Medicines must be taken for some Time to strengthen the Parts, and prevent its *Return*; as ought also proper *Antivenereal Sudorificks*, *Diureticks*, and *Alterative Remedies*, absolutely to free the *Blood* and *Juices* of the *Body* of all *Particles* of the *Venereal Infection*, that may otherwise, in Time, be of *ill Consequence*.

§. 5. But altho' there be no such Thing as an infallible *Preservative* from the *Venereal Infection*, (other than never to come where its *Infection* can possibly be receiv'd, which may indeed be truly said to be *the only Method of Prevention*;) yet the *dismal Effects* of such *Infection* may be *infallibly* prevented, in Case proper Measures be taken very soon after the *Infection* be receiv'd; and this ought, as is before observ'd, sometimes to be by the Use of proper *External*, as well as *Internal Remedies*; but Internals must never (though Externals sometimes may) be omitted. It therefore behoves every Person, who shall, by one Means or another, fall under this *Misfortune*, to seek out for *Remedy* as soon as may be. Let them be sure to apply, if they would be safe, to a *Man* of *Learning*, *Skill*, and *Experience*, and then be as sure to pursue his *Direction*, and not, without just Cause, to change their *Doctor*.

§. 6. Having premis'd thus much, I come to the Matter intended; that is, to shew the true *Method* of making a *speedy* and *effectual Cure* of a *Clap*; as to what (in order thereto) pertains to *External Lotions*, I refer you to what is already

said

ſaid in the laſt Chapter, §. 4. and ſhall now adviſe to proper and effectual *Internal Remedies*, viz.

The Uſe of my Antivenereal-Pills.

Theſe *Pills* are *eaſy* to take; *ſafe*, *eaſy*, *pleaſant*, and *effectual* in their *Operations*, require no *Confinement*, yet are not inferior (even in the worſt of *Venereal Caſes*) to any other Purgative in the World; for they powerfully *attract* the *venomous Particles* of that *Infection*, and carry them off by *Purgation*. I ſpake from the Experience I have had of them in the *Curation* of, I am ſure, more than a *thouſand* ſeveral Perſons.

They being taken, and the before-mention'd *Medicinal Liquor* us'd externally, they infallibly *prevent* (the *Specifick Electuary* being alſo taken at the ſame Time) its *diſmal Effects*; and in order to carry off the *Remains* of any *ill-cur'd Clap* or *Pox*, no Purgative can be more effectual. Truth is, no better *Purging Phyſick* can be prepar'd for Perſons, on almoſt any Occaſion, who have ever had the *Venereal Diſeaſe*, though 10, 15, nay, 20 or 30 Years before.

Five Pills are (uſually) a Doſe ſufficient for a Man, and four for a Woman, to be taken either late over Night, or ſo early in the Morning, as that you may continue in Bed three or four Hours after they be taken; if you take them over Night, they will work before the Morning, and the Warmth of the Bed (you having the Conveniency of a *Cloſe-Stool* upon Occaſion, and taking due Care of Cold) will ſufficiently promote their Operation; but as ſoon as you ariſe, drink every little while a Draught of either *warm Ale*, *Ale-Purl*, *Water-Gruel*, *Poſſet-Drink*, *warm Whey*, or of *Epſom* (or other purging) *Water*; if you take 'em in the Morning, you muſt then be ſure to accelerat

rate their Operation, by drinking about a Quart of ſome one or other of the before-mention'd Liquors. Repeat the Doſe every Day (if you can well bear it) for two, three, or four Days; and after that, every ſecond or third Day, every Time either increaſing, leſſening, or continuing the ſame Doſe, according as you found their Operation to have been too quick, too ſlow, or agreeable, four five, or ſix Motions being ſufficient, yet a moderate Doſe will ſometimes, without Harm, give more.

The Specifick Electuary in Claps.

This is an *Alterative*, rather than an *Operative* Medicine, yet it works moderately by Urin; the Intention of it is to alter, in ſome Meaſure, the Texture of the *Acid Venereal Particles*, to cauſe their *Secretion* from the *Juices* of the *Body*, and to diſpoſe them to be the more eaſily and effectually carry'd off by the *Purgative Antivenereal Pills* above-mention'd. This alſo, rather than the Pills, is ſerviceable both in preventing and in removing the *Heat* of *Urin*, *Cordee*, and ſome other troubleſome *Symptoms* of a *Clap*. In ſhort, in a *Clap* this *Electuary* ought to be conſtantly taken every Day, as well when the Pills are, as when they are not taken.

The Doſe of this *Electuary* is the Quantity of a Nutmeg, or, if you pleaſe, a Walnut, as ſoon as the Pills have done, or near done, working in the Forenoon; in the Middle of the Afternoon, and again an Hour or two before Bed-time; the leſs you eat or drink within about an Hour before and after it, the better.

The Diuretick Powders.

Theſe Powders purge by *Urin*, yet are not deſign'd to eaſe the *Heat* of *Urin*, (the above-mention'd

tion'd *Electuary* does that better than they) but to facilitate the *Expulsion* of the *Infection*, the *Purification* of the *Blood*, and other Juices of the Body. They are also serviceable against *Sand*, *Gravel*, &c. Each Paper, Price *6 d.* is a Dose, to be taken dissolv'd in either *White-Wine* or *Spring-Water*, about an Hour before Dinner; at four or five a Clock in the Afternoon, and at Bed-time. It makes no unpleasant Draught to drink, after the *Specifick Electuary* to wash it down.

§. 7. These *Antivenereal-Pills*, *Specifick Electuary*, and *Diuretick Powders*, not only effectually carry off the *Infection* of a *Clap*, but (many Times) *cleanse* and *heal* the *exulcerated Part* from whence the *Running* issu'd forth, strengthen the relax'd *Fibres* of the *Glands*, and so, as it were, compleat the *Cure*. Yet sometimes after the sufficient Use of these *Remedies*, altho' the *Infection* will be even infallibly gone, yet a *Weakness*, and consequently a *Running*, will remain. In such a Case (about 10 or 12 Doses of the said Pills, *&c.* being taken) the Patient must have Recourse to my

Balsamick Electuary.

When by Means of the *Pills*, &c. the *Infection* of a *Clap* be nearly carry'd off, and the Matter that *runs*, is become tolerably well colour'd, *white*, and *glutinous*, which commonly happens in about a Fortnight's Time, 'tis then proper to leave off the before-mention'd Medicines, and to take constantly of this *Balsamick Electuary*. I say, when the *Infection* be nearly off; for (tho' this is a Balsamick, cleansing, and healing Medicine, yet) 'tis no *Turpentine*, or *astringent Remedy*, but is capacitated in some Measure to remove an *Infection*, as well as to *cleanse* and *heal* the excoriated *Parts*, and restore them to their due *Tone*. The Dose is the Quantity of a Walnut every Night at Bed-time, and about half that Quantity every Morning

ing fasting, and so again about an Hour before Dinner, and again about three, four, or five a Clock in the Afternoon.

This *Electuary* (after due purging with my *Antivenereal-Pills*) is also an excellent Remedy for the *Whites* in Women. And at the same Time this Electuary, by Men or Women, is taken internally. My

Detersive and Healing Injection

may also be us'd in this Manner, *viz.* Let a little thereof be heat, little more than Blood-warm, over a Candle in one of the little Tin-Pots I give with it, or in any other convenient Thing, then put the End of your *Syringe* into the Liquor, and draw, and squirt it to and fro, 'till you find it makes a good Stream; then put its End into the Liquor again, and draw it a little above half way, then take it out, and draw it up a little higher, then (having first made Water, if you can) apply it to the Part, and keeping it close, squirt it in; and keep the Pipe still in for a little Time, then take it out, and most Part of the Liquor will follow. Use a second Syringe full at the same Time, and after the same Manner. Thus do for three or four times every Day; and that not only 'till the Running wholly disappears, but for about a Week after, to prevent any Return, all the while also taking the said Electuary.

§. 8. If by not taking due Care in Time, by Means of improper Medicines, Severity of the Infection, or by what other Means soever a Swelling, call'd *Hernia Veneris*, happens in one or both the *Testicles* or Stones, speedy Care ought to be taken therein; and, after due *Formentations*, a proper *Cataplasm* must be apply'd, and then the Part kept up with a Bag-Truss. A *Phimosis* and *Paraphimosis* also require proper External Applications; so do *Shankers*, *Venereal Warts*, and *Caruncles*, which

which are none other than *Warts* growing far within the *Urinary Passage*. All these, and much more *Bubo's*, that is *Swellings* in the *Groins*, require the immediate Care of the *Practicer*, and must be differently treated, according to the *State* they shall be in. I shall therefore say no more of 'em here.

CHAP. XII

Of a simple Gonorrhœa, *and Old Gleets in Men; and the Whites in Women.*

§. 1. THese *Infirmities* I should here take no Notice of, were it not that they bear so near an Alliance to a *virulent Gonorrhœa*, that they can't, by Persons unacquainted therewith, be readily distinguish'd from it; and indeed some Authors seem to have had no true Notion concerning them. In another *Tract*, I shall write more clearly and fully of them, but here shall say no more than what 'tis necessary every Patient should know.

§. 2. A *simple Gonorrhœa* attends Men, and is an involuntary Flowing of the Seed, the *Caruncles* thro' which the Seed, in the Time of Coition, owzes from the Necks of the *Vesiculæ Seminales* into the *Urethra*, being injur'd, corroded, or so weaken'd and relax'd in their Fibres, as to permit the involuntary Effusion of the Seed. This is an *Infirmity* that may, but seldom does, happen; and when it does, the Patient soon waxes lean and feeble, (especially about his Loins) is brought into a *Tabes Dorsalis*, and, if not speedily taken Care of, to his *Grave*. This is a *simple Gonorrhœa*, properly so call'd; but that usually so call'd, is none

other than an ordinary *Weeping*, or *Gleet* free from *Venereal Infection*, which I ſhall next deſcribe.

§. 3. A *Gleet* (properly ſo call'd) in a Man, is a Flowing of Matter (altogether free from a *Venereal Infection*) ſeparated (uſually) by the *Glandulæ mucoſæ*, or (as ſometimes it happens) by the *Glandulæ proſtatæ*; either, or all of which *Glandules* may by divers Means be ſo weaken'd, and relax'd in the Fibres of their Excretory Ducts, as to permit an involuntary and continual Diſcharge of the Mucilagenous Humour they ſeparate, and which, by being permixt with ſome corroſive (though not *Venereal*) Particles, will be ſo colliquated and alter'd in the Texture and Cohæſion of its Particles, as to be converted into a ſort of *Pus*, *Sanies*, or Matter that will much reſemble that of a *Virulent Gonorrhœa*. But whereas a *Virulent Gonorrhœa* is ſoon attended with ſome (or indeed many) other Symptoms of the *Venereal Diſeaſe*, a *Gleet* (being void of that *Infection*) never becomes productive of any of them, nor does it weaken and emaciate the Patient as a *Simple Gonorrhœa* (properly ſo called) does. Many Authors, I know, have wrote otherwiſe; but Experience (as well as Reaſon) is againſt them; for many Perſons have been afflicted with *Gleets* from Year to Year, (therefore call'd *Old Gleets*) yet have neither been *Pox'd*, nor much weaken'd, or prejudic'd in their Healths.

§. 4. The Diſeaſe call'd (*Fluor albus*) the *Whites* in Women, is analogous to a *Gleet*, or *Weeping* (as ſome call it) in Men. And as the *Glandules* of the *Urethra* in Men, ſeparate that Matter that conſtitutes the *Gleet*, (after the Manner that has been declar'd) ſo the *Glandules* of the *Vagina Uteri*, whoſe Excretory Ducts are call'd *Lacunæ*, ſeparate (uſually) the Matter that is diſcharg'd, under the Name of the *Whites* in Women. And altho' Women, they being of a more cold and moiſt Habit of Body than Men,

Men, and for ſome other Reaſons, are more liable to be afflicted with the *Whites*, than Men with *Gleets*, yet they ſeem to be nearly one and the ſame Diſeaſe, and to owe their *Original* to the ſame *Cauſes*, which ſometimes are *Venereal* Rencounters too frequently repeated; ſometimes other *violent Exerciſes*, eſpecially in weak and diſeaſy *Habits* of *Body*, &c. But the Truth is, *Gleets* in Men moſt commonly owe their Beginning (as do too often the *Whites* in Women) to a *Virulent Gonorrhœa*; the Infection of which being carry'd off, the Fibres of the Excretory Ducts of the Glandules in the *Urethra* in Men, (and in the *Vagina Uteri* in Women) are not eaſily to be reſtor'd to their priſtine Tone; but ſometimes (even in Spight of what a skilful Man can do) will remain relax'd, weak, *&c.* and a *Weeping* (properly call'd a *Gleet*) will (eſpecially in a *Cacochymick Habit* of Body) for a long Time remain. Yet, if proper Meaſures be purſu'd, it will uſually admit of a Cure; and that in a ſhorter Time than moſt Practitioners imagine, *as I by Experience know.*

§. 5. Thus I have briefly ſhewn what a *Simple Gonorrhœa*, what a *Gleet*, and what the *Whites* in Women are; they are all free from any *Infection*, and can never (let ſome Authors ſay what they pleaſe) degenerate into the *Venereal Diſeaſe*; and in this principally conſiſts their Eſſential Difference from a *Virulent Gonorrhœa*; their Formal Difference, and by which they may be diſtinguiſh'd from it, you may farther learn from the following Particulars, *viz.*

1. A *Simple Gonorrhœa* (under which Term I ſhall here comprehend, as moſt Authors do, as well a *Gleet*, as a *Simple Gonorrhœa* properly ſo call'd, *viz.* any Gleeting of Matter from the Yard that is free from a *Venereal Infection*) is ſeldom attended with an *Heat* and *pricking Pain* in making Water, painful

ful *Erections*, or any of the other *Symptoms* that attend a *Virulent Gonorrhœa*.

2. In a *Simple Gonorrhœa*, the Matter that flows is wateriſh and thin, ſomething glutinous, and whitiſh; and ſeldom becomes ill-colour'd, unleſs in a conſiderable Time, and in a Diſeaſy Habit of Body. But the Matter of a *Virulent Gonorrhœa* is more thick, leſs glutinous, and ſoon changes to a yellowiſh, or greeniſh Colour, (and ſtains the Linnen *(which the other does not)* of the ſame Colour) even in a Perſon of a good State of Health.

3. The Matter of a *Simple Gonorrhœa* will not flow, during the Time of an *Erection*; but the Matter of a *Virulent One* will.

4. In a *Simple Gonorrhœa*, the Patient is ſeldom inclin'd to *Venery*, which in a *Virulent One*, he frequently is.

5. The *procuring Cauſe*, when that can be known, effectually diſtinguiſhes them; for a *Simple Gonorrhœa*, is the Effect of *Over-ſtraining*, *Violent Exerciſe*, *Exceſs* of *Venery*, &c. But a *Virulent Gonorrhœa* is caus'd (as you've ſeen before) by a *Venereal Infection*, receiv'd by an impure Coition.

6. The Effects of theſe Diſeaſes diſtinguiſh them no leſs than their procuring Cauſes; for a *Simple Gonorrhœa* (properly ſo call'd) daily renders a Man more and more feeble, brings on him a *Tabes Dorſalis*, and ends in Death. A *Virulent Gonorrhœa* is, uſually, attended with other Symptoms of the *Venereal Diſeaſe*. But a *Gleet* ſcarce weakens at all, but (being attended by no *Infection*) ſometimes remains for divers Years, and the Patient all the Time ſtrong and vigorous; as many Perſons troubled with *Old Gleets*, know by Experience.

N. B. Mr. *Martin*'s 8 Tokens (p. 53 and 54.) to diſtinguiſh a *Virulent* from a *Simple Gonorrhœa*, which he tells you his *Experience* taught him, he had from

from Dr. *Abercromby*'s Treatiſe, printed above 20 Years ago.

§. 6. To diſtinguiſh the *Whites* in Women from a *virulent Gonorrhœa*, is a Matter of more Difficulty; for Women, if weakly, are very apt to have the *Whites*, and ſometimes the Woman being of an *ill Habit* of Body, there is ſo much *Acrimony* attends them, as to cauſe a ſlight *Heat* of *Urin*, and their Colour alſo becomes chang'd. On the other Side, in a *Venereal Gonorrhœa*, if the *Infection* was but ſlight, they are oftentimes but a little, if at all, moleſted with a *Heat* of *Urin*; nor does the Matter that flows, much vary in its Colour. *Beglavy*'s Obſervation ſeems to be the beſt *Criterion* of Diſtinction, *viz.* That in Caſe the *Whites* continue during the Time the *Menſes* flow, (that is, whilſt ſhe has *Them*, as the Women expreſs it) and permix together with them, the Woman is undoubtedly *Clapt*; but if the *Whites* ceaſe during the Time the *Menſes* flow, and return ſoon after they are gone, her *Diſeaſe* is the *Whites* only. Other *Signs*, ſays he, are fallacious, but this infallible. And indeed this *Rule*, together with the Conſideration of other Circumſtances, ſuch as the Abſence or Preſence of other Symptoms of a *Venereal Infection*, may uſually decide the Matter. A *ſimple Gonorrhœa*, and *Gleets* in Men, as alſo the *Whites* in Women, are (many Times) of difficult Cure; eſpecially if they fall under the Care of thoſe who don't well underſtand them.

§. 7. After the *Patient* ſhall have taken about four Doſes of my *Antivenereal-Pills*, and during that Time have taken my *Balſamick Electuary*, which as well obtunes the *Acid* (tho' not ſuch an *Acid* as is the Eſſence of the *Venereal Diſeaſe*) *Humours* that are, in ſome Meaſure, the Cauſe of thoſe *Weakneſſes*, as cleanſes, heals, and ſtrengthens the Parts affected, I adviſe to the Uſe of my

Strengthening Electuary,
of which the Patient takes the Quantity of a Walnut at Bed-time, about half that Quantity in the Morning fasting, so again about an Hour before Dinner, and about four in the Afternoon; which may, if Need be, be every Time wash'd down with a Draught of a not *unpleasant Diet-Drink*, that I prepare on those Occasions; also mild, but *Styptick Injections* must here be us'd: And by this Method I have (as many Persons, to their great Satisfaction, have found) had good Success in the *Cure* of *Old Gleets* in Men, and the *Whites* in Women. The same Remedies must sometimes be us'd in order to compleat the *Cure* of a *Gonorrhœa*, which is, in some Constitutions, very apt to degenerate in Men into a *Gleet*, and in Women into the *Whites*.

CHAP. XIII.

Of a Confirm'd Pox.

§. 1. THE first *Stadia* of the *Venereal Disease*, I have already describ'd; and truly, to represent the *Miseries* it brings on Mankind, when 'tis *Confirm'd*, *Radicated*, and become that which is properly call'd the *Pox*, I need do little more than translate into *English*, what that Excellent Physician, Dr. *Sydenham*, wrote in his *Latin* Epistle to Dr. *Paman*, viz. *At vero quoties sive morbi* (*Opera* Sydenhami, *p.* 295.) *diuturnitate & in dictis partibus mora contagio sursum fertur & sensim Sanguini labem imprimit, aut materia virulenta indebito Astringentium usu in corpore retenta Humores putrescunt*, Vera Lues *excoritur*, &c. *i. e.* "But as "soon as either by the long Continuance of the "Disease in the Parts first affected, the *Contagion* "is

" is carry'd upwards, and communicates its *Ma-*
" *lignity* to the *Blood*, or the *virulent Matter* be-
" ing retain'd in the Body, by the improper Uſe
" of Aſtringent Remedies, the Humours putrefy
" and corrupt, a true *POX* ariſes; in which,
" *Bubo's* or *Swellings* ſometimes appear in the *Groin*,
" and conſtitute its firſt Degree. Soon after,
" *Pains* ſeize the *Head*, and *Spaces* between the
" *Joints*, viz. *Shoulders*, *Arms*, and *Legs*, invading
" ſometimes the one, and ſometimes the other,
" without any Order, cruelly tormenting the *Pa-*
" *tient*. In the *Day* he is ſometimes tollerably free
" from *Pain*; but in the *Night*, when *warm in*
" *Bed*, he enjoys not much Eaſe till towards
" Morning. *Dry Scabs*, *Tetters*, &c. defile divers
" Parts of the Body; they are uſually of a yellow
" Colour, not unlike an Honey-Comb, whereby
" they are diſtinguiſh'd from other Breakings-out.
" Sometimes they ſpread over divers Parts of the
" Body, with a large Surface, after the Manner
" in which the *Leproſy* in the Writing of Phyſi-
" cians is ſaid to have done. And by how much
" the more theſe *Breakings-out* appear, by ſo much
" the leſs the Patient is afflicted with Pain. All
" the *Symptoms* do gradually increaſe, but the
" *Pain* more than the reſt, even to that Degree of
" Violence, that the miſerable *Wretch* can no lon-
" ger contain himſelf in Bed, but ſtreight-ways
" leaps out, and in *Uneaſineſs* wanders about from
" Place to Place in his *Bed-Chamber*, till *Day-light*;
" then perhaps he can compoſe himſelf, for a while,
" to *Reſt*! Add to all this, that by Reaſon of
" the *Vehemency* of the *Pain*, the *Skull*, and *Bones*
" of the *Arms* and *Legs*, are from this Time rais'd
" up into *Knobs*, call'd *Exoſtoſes*, not unlike to the
" Swellings on Horſes Legs, call'd the *Spavin*; and
" the *Bones* being ſo beſet with *Knobs*, become ca-
" rious, and *putrefy* or *rott*. *Phagedenick Ulcers* alſo

devour

" devour various Parts of the Body: These most " usually first attack the *Throat* and *Jaws*, pro- " ceed insensibly by the *Palate* into the *Gristle* of " the *Nose*, which it very soon destroys. So that " the *Nose*, wanting its *Prop*, falls flat. The *Ul-* " *cers* daily increasing, and the *Pains* augmenting, " the miserable Patient being partly overcome with " *continual Torture*, and partly eaten up and de- " vour'd with *Ulcers* and *Putrefaction*, lives a Life " as uneasy, as *Torture*, *Stench*, *Rottenness*, and " *Disgrace* can render it; even a State much more " *wretched*, and less to be desir'd, than that of be- " ing number'd amongst the *Dead!* until at length " the Members perishing by Piece-Meals, the " *mangl'd Carcass*, now not to be endur'd amongst " the Living, is committed to the Earth!

§. 2. Whoever can read this Account (penn'd in *Latin* by that best of Physicians of this last Age, Dr. *Sydenham*) of the *dismal Effects* of the *Venereal Disease*, and yet not think themselves concern'd to avoid those *Acts* of *Lewdness* that may probably introduce it into their own *Bodies*, if now absolutely free from it; or, that being al- ready unhappily (tho' but slightly) tainted there- with, shall not use their best Endeavours to get themselves (not by *ignorant Pretenders* palliatively, but by *skilful Practicers*) perfectly *Cur'd*, must doubtless be too couragious, or rather fool-hardy, duly to mind what in (Relation to the *Affairs* of this *World*) ought to be their most immediate and chiefest *Concern!*

§. 3. In the Cure of a Confirm'd *Pox*, my *Antivenereal-Pills* are an excellent Purgative, and will perform whatever any Purgative can. My *Antivenereal Emetick Powder*, is also an admirable Medicine, and will do more Service at one single Dose, than most other Medi- cines can do at six. But Truth is, a Confirm'd

Pox

Pox must be cur'd by the assiduous Use of such Medicines as every particular Case, according to the Age, Sex, Constitution of the Patient, Degree, and Urgency, *&c.* of the Symptoms shall require, in order to absolutely free the Mass of Blood, and other Fluids of the Body (now all, in some Measure, viciated) from the *Venereal Infection*; and this (though tis, as I know by *Experience*, possible to be done by other Means) may most properly, certainly, and effectually be done by a regular Course of *Salivation*, proper *Diet-Drinks*, &c. being also afterwards taken.

CHAP. XIV.

Of Mercury, its good Effects; and how to remedy its ill Effects.

§. 1. *MERCURY*, in the *Bowels* of the *Earth*, is often, though not always, replete with *Arsenical* and other *Heterogeneous Particles*, which, tho' imperceptible to the *Sight* and *Taste*, render it *insalubrious*, and sometimes *poysonous*; and if *Mercury* containing *poysonous Particles*, without due *Purification*, be made into a *Medicine*, that *Medicine* must also be *poysonous*. Hence 'tis evident how *Persons* may be injur'd by taking *unpurify'd Mercury*, and Preparations made thereof. There are divers Ways of purifying *Mercury*, which I shall fully treat of in my *Essay* concerning *Mercury* and *Mercurial Medicines*, now almost ready for the Press.

§. 2. *Mercury* being, in its *Purification*, absolutely (by Means of fix'd *Alcalis*) divested of all *Acid*, *Arsenical*, and other *Heterogeneous Corpuscles*, is thereby render'd entirely *safe*, and proper to be us'd in all *Mercu-*

rial

rial Preparations, and is a ſalubrious *Alcali*, that will eaſily and readily embrace, unite with, and receive into its *Pores* any *Acid* of what Kind ſoever; and is very apt, even when loaden with *Acids*, to be, by Heat, *volatiliz'd*; and in its *Volatilization* it will carry with it the *Acids* it ſhall have receiv'd into its *Pores*, as is well known to all converſant in *Chymiſtry*.

§. 3. It will now be a Matter of no great Difficulty to determine how *Mercury* cures the *Venereal Pox*; for having diſcover'd the Eſſence of the *Venereal Diſeaſe* to conſiſt in an *Acid*, by Heat eaſily volatiliz'd; and which naturally renders the *Blood* and *Lympha* viſcid, and occaſions all the *Symptoms* that attend that *Diſeaſe*; and that *Mercury* is an *Alcali*, that readily embraces and receives into its *Pores* any kind of *Acid*, without Exception; and that it is, even when its *Pores* are fill'd with *Acids*, alſo, by Heat, eaſily volatiliz'd; and that in ſuch its Volatilization, it bears away with it the *Acids* (tho' fix'd) it ſhall have receiv'd into its *Pores*, it naturally follows, that *Mercury*, being (in its Preparations) divided into imperceptible Particles, and in a due Manner admitted into an human Body, whoſe *Fluids* are viciated by the *Acids* of the *Venereal Diſeaſe*, will permigrate, together with the *Blood* and other *circulating Fluids* (for 'tis capable of the greateſt Subtilization imaginable) every Part thereof; and that wherever (even in the moſt minute Paſſages of the *Glandules*, &c.) it ſhall meet with any Particles of the morbifick *Venereal Acids*, it will take them into its Pores; by which Means they will, together with the *Mercury*, be carry'd off, by *Purgation*, *Vomiting*, *Sweating*, *Salivation*, &c. according as was the Intention of the *skilful Phyſician*. And the *Cauſe* of the *Diſeaſe* being thus remov'd, its *Effects*, viz. its *Symptoms* muſt ceaſe, the *Blood* and

other

other *Fluids* muſt return to their former *State*, and the afflicted *Patient* be reſtor'd to his *Health*. And this is the natural Property and infallible Effect of well-prepar'd *Mercurial Medicines* skilfully us'd; and by this Means 'tis that *Mercury* is, in the Hands of an *honeſt*, *careful*, and *skilful Practicer*, a ſafe Cure for the *Venereal Diſeaſe*. Thus 'tis to the *Poroſity*, not the *Poderoſity*, (as the Author of the new *Theory* of *Fevers* ſuppos'd, and attempted Mathematically to prove) that the good Effects of *Mercury* are owing.

§. 4. Many Perſons are indeed prejudic'd againſt *Mercury*, and all *Mercurial Medicines*, preſuming, that it often fixes in the Body, cauſes *Aches*, *Pains*, *Palſies*, &c. And the Truth is, that altho' *Mercurial Medicines* made up of the Preparations of well-prepar'd *Mercury*, be as *ſafe* as any *Medicines* whatever, yet through either the *Unskilfulneſs* of the *Practicer*, or *Irregularity* of the *Patient*, they may happen (and ſo may any Medicines on Earth) to be *prejudicial*. But the *Diſlodging* of *Mercury* from any *Part* of the *Body*, is not to a *skilful Man*, a *Point* of very great *Difficulty*. In that Caſe, all *Sudoricks* are proper; all *Metallick Sulphurs* are excellent; but the Preparations of *Gold* excel all other Medicines. *Gold* held in the Mouth, will be colour'd *White*, if any *Mercurial Particles* be lodg'd in the adjacent *Parts*. If you put a Piece of *Gold* in your Mouth (as Sir *K. Digby* in his Treatiſe concerning the *Sympathetick Powder*, p. 87.) and ſtir *crude Mercury* about in a *Diſh*, with one of your *Toes*, that *Gold* will attract ſome of its *Particles*, and become *White*; which plainly ſhews the great Power of *Gold* in attracting *Mercury*. *Aurum fulminans* is, in theſe Caſes, an excellent *Medicine*; *Aurum potabile* (if you can get that which is right) is a *better*; but the *beſt*, moſt *efficacious*, and indeed *infallible Remedie* in all Caſes where

where *Mercury* is lodg'd in any Part of the *Body*, is my *Tinctura de Sulphure Aureo*; which (being a *Tincture* drawn from the *Sulphur* of *Metals*, and of *Gold* amongst the *reſt*) is a great *Purifyer* of the *Blood* from *Scorbutick*, as well as *Venereal Defilements*, and (eſpecially being aſſiſted by my *Cardiack* and *Sudorifick Pills*) abſolutely frees the Body from *Mercury*. It promotes a gentle breathing *Sweat* in the *Night*, and works by *Urin* in the *Day-time*. The Doſe is 40, 50, 60, or, if you pleaſe, 100 Drops, (according to the Age and Strength) every Morning faſting, at four a Clock in the Afternoon, and at Bed-time, in a Glaſs of Canary, white *Liſbon*-Wine, or Spring-water, Price 5 *s.* an Ounce. And the *Cardiack* and *Sudorifick Pills*, one of which being a Doſe, to be taken an Hour or two before Bed-time, 6 *d.* each.

§. 5. Some Authors have contended, that no good Cure can, in any *Venereal Caſe*, be effected without *Mercury*. But *Reaſon* and *Experience* prove their *Opinion* to be a *Miſtake*; for ſeeing *Mercury* does not cure the *Venereal Diſeaſe* by any *Specifick*, or (now) unknown *Virtue* or *Quality*, but only by being diſpers'd in *ſubtle Particles* thro' all Parts of the *Body*, and receiving into its *Pores* the *Acid Venereal Miaſmata*, wherever it meets with them, and carrying them off together with it ſelf, 'tis but rational to ſuppoſe, that there are divers other *Medicaments* (tho' not commonly known) that are capable of performing the ſame *Office*. And the *Experience* of the moſt skilful *Practicers* confirms this *Conjecture*; for moſt of them will own, that a *ſlight Ineſction* may with *Safety* and *Certainty* be carry'd off, and the *Cure* compleatly *effected* without the Uſe of *Mercury*; and ſome Authors of *Repute*, as well as other eminent *Practitioners*, aſſert, that the moſt *inveterate Pox* may be cur'd without it. And I do affirm, that I have

have perform'd many good Cures, even in *difficult Cases*, without one Grain of *Mercury*; yet, in any *old* and *ſtubborn Pox*, I eſteem *Mercurial Medicines*, where the Patient will admit of 'em, the beſt of *Remedies*, and as *ſafe* as any *Medicines* whatever. But, in *ſlight Caſes*, there is no Neceſſity of having Recourſe to ſuch *Herculean* (and, to the *Vulgar*, affrightening) *Medicines*.

CHAP. XV.

Of the Pox complicated with other Diſeaſes.

§. 1. THE Venereal Infection of it ſelf, as you've ſeen, produces Effects bad enough, but it may alſo (as we find very often by Experience) be complicated with ſome other (nay, with almoſt any other) Diſeaſe. The Scurvy is of it ſelf a very contumacious Diſtemper, and its Symptoms, when confirm'd, much reſemble ſome of thoſe that attend the Pox; when therefore the Pox and Scurvy ſhall be, as they often are, complicated, they muſt of Conſequence render that Patient more difficult to be perfectly cur'd, than he would have been, had he been afflicted with but either the one or the other of thoſe (bad enough) Diſeaſes. The like may be ſaid of the King's-Evil, the Itch, the Leproſy, the Gout, and Rheumatiſm; and ſo of divers other chronical Diſeaſes. Nay, ſome Authors affirm, that even Fevers, and other acute Diſeaſes, may be render'd more ſevere than ordinary, and more difficult to be cur'd, by being complicated with the Venereal Diſeaſe.

§. 2. And as there may happen a Complication of the Venereal, and ſome other Diſeaſe, by the Patient's being at the Time he or ſhe happens to be infected with the Venereal Diſeaſe, afflicted with ſome other Diſeaſe; ſo if a really ſound and healthy Perſon becomes infected with the Venereal Diſeaſe, and happens not to have its Infection well carry'd off, and the Blood and Juices of the Body abſolutely reſtor'd to their former Purity; the remaining Particles of the Venereal Infection being in ſome Meaſure alter'd in their Texture, *&c.* may probably never produce the genuine Symptoms of the Venereal Diſeaſe, but rather an inveterate Scurvy, Rheumatiſm, King's-Evil, Leprous Breakings-out, or indeed any other Diſeaſe to which the Patient's Conſtitution, Habit of Body, Way of Living, *&c.* ſhall contribute; and there are few (if any) Perſons ſo healthful, as that they are not (in ſome Meaſure at leaſt) inclin'd to one Diſeaſe or another; and every Diſeaſe taking its Origin from, or being (tho' but ſlightly) complicated with the Venereal Diſeaſe, muſt be cur'd by (becauſe they will no give Way to any other than) proper Antivenereal Remedies.

§. 3. Now, when the Venereal Diſeaſe and the Scurvy are complicated, they muſt neceſſarily conſtitute an anomalous Diſeaſe, that will partake of both thoſe Diſeaſes, but have Symptoms (in ſome Reſpects) different from either of them. The like may be ſaid of the Venereal Diſeaſe complicated with any other Diſeaſe. And this Complication of one Diſeaſe with another, is the principal Cauſe of ſo many (ſeemingly) new Diſeaſes every Day appearing in the World. And every ſuch new Diſeaſe uſually retains the Name of that Diſeaſe of which it does principally partake, (when that can be known) and the Name of the other Diſeaſe is added by Way of Epithet. Thus when the Scur-

vy principally afflicts any Person, yet in Conjunction with a Venereal Taint, that new Disease is call'd a Venereal, or Pocky-Scurvy; so of other Diseases. And when any (either External, or Internal) Disease proves stubborn, and of difficult Cure, in a Person who has formerly (though many Years before) had any *Species* of the Venereal Disease, some Remains thereof ought to be suspected, and Antivenereal Remedies apply'd to. I have not Room to prosecute this Disquisition; and indeed I touch'd upon it only to intimate the absolute Necessity (in order to future Health) of well carrying off a *Venereal Infection*.

§. 4. The Cure of the *Venereal Disease*, when complicated with another Disease, must be regulated as well according as the Nature of the *Disease* with which it shall be complicated, shall require, as according to the *Age*, *Sex*, *Constitution*, &c. of the *Patient*, *Vehemency*, &c. of *Symptoms* shall indicate; but being ready to give my *Advice* in any particular Case, and to afford my *Assistance* too, (when desir'd) I shall not here launch out any farther, than to inform the Reader, that in these complicated Cases I have often found my *Antivenereal Pills*, *Elixir Panchymagogon*, &c. eminently serviceable. And (as hinted before) in any particular Case, I shall (I think) be capable of giving such particular *Advice*, and dispensing such Medicines as (Directions being pursu'd) will scarce ever fail of answering the afflicted Patient's reasonable Expectations.

CHAP. XVI.

Of the ſix Non-Naturals.

§. 1. THESE are, 1. *Air* and *Breathing*. 2. *Meat* and *Drink*. 3. *Motion* and *Reſt*. 4. *Sleeping* and *Watching*. 5. *Excretion* and *Retention*. 6. *Paſſions* of the *Mind*. A due Regard (all Phyſicians acknowledge) ought to be had to each of theſe in order to preſerve *Health*, even when a Perſon is really ſound, and free from any *Diſtemper*; much more ought a diſeas'd Perſon to have Regard thereto, in order to the *Recuperation* of loſt, or impair'd *Health*. I ſhall here only give ſuch *Hints* concerning them, as 'tis neceſſary Perſons afflicted with the *Venereal Diſeaſe* ſhould know and obſerve.

§. 2. As to the *Air* in which we breathe, there are Perſons healthful and long-liv'd in reputed bad *Air*; and others ſickly and ſhort-liv'd in good *Air*. Change of *Air* is beneficial in curing *Diſeaſes*, none otherwiſe than as it induces a *Fermentation* in the *Blood*, in the due *Order* and *Texture* of which *Health* principally conſiſts. During the Time of Cure, (in the *Venereal Diſeaſe*, unleſs complicated with ſome other *Diſtemper*) Change of *Air* is not neceſſary; but after the Cure (that is of a Confirm'd *Pox*) the Change of *Air* (together with the Uſe of *Alterative* and *Blood-purifying* Medicines, ſuch as my *Elixir Panchymagogon*) is of admirable Efficacy; nay, Change of *Air*, after a ſevere Courſe of *Phyſick*, the *Rules* of *Temperance* only being obſerv'd, is very conducive to reſettle any Perſon in a good and firm *State* of *Health*. The *Air* to be choſen ought to be ſerene, and clear; not ſubject to *Fogs*, noiſome *Scents*, &c.

§. 3.

§. 3. As to *Diet*, which of all the *Non-naturals*, is chiefly regarded in this *Diſeaſe*, I ſhall recommend the following Particulars, as worthy your Notice, *viz.* 1. In a *Clap*, whilſt the Perſon takes purgative *Phyſick* in order to remove the *Infection*, a moderate *Spare Diet* ſhould be obſerv'd; which ought to conſiſt of Things *ſucculent*, and eaſy of *Digeſtion*; ſuch as boil'd *Veal*, *Lamb*, *Mutton*, *Beef*, (not much ſalted) any Kind of *Poultry*, *Rabbits*, &c. Freſh *Fiſh* alſo of any Kind, may be allow'd, but are not ſo good; *Broath* and *Water-gruel* with, or without Currants, are very proper. As to *Drink*, *Small-beer*, *Ale*, *Ale-Purl*, and *Ale* with a *Lemon* ſqueez'd into it, are very proper for conſtant Drink. Of Wines, *Canary*, *white Lisbon*, and new *Rheniſh* are beſt, *Mead* and good *Syder* are alſo very proper Liquors; *Coffee*, *Tea*, and *Chocolate*, are not injurious. 2. When the *Infection* is remov'd, and Medicines are taken in Order to cure the *Weeping* and bring the weaken'd Parts to their due *Tone*; a more *drying Diet* (if it may be) ſhould be us'd; Meat *roaſted*, rather than that which is *boil'd*, is to be choſen; but the leaneſt Part thereof only eaten, *fat Meat* and *Butter* being now very injurious; but *Cheeſe* is not ſo; ſtrong *Broaths*, *Jellies*, &c. are now very proper, ſo are (for poor People) *Neats-Feet*, *Trotters*, &c. moſt *Garden Fruits* eaten in Quantity are injurious; *Almonds* and *Raiſins* throughout the *Cure* are proper enough: Nor can the Uſe of *Tobacco* be hurtful. If you drink any *Punch*, let it be genuine, and take Care not to drink too much; towards the End of the Cure, *Red Wine* need not be dreaded. But throughout the Cure, *Meats* that are very *fat*, or much ſeaſon'd (before dreſs'd) with *Salt*, as alſo *Butter*; all *Eatables* hard of *Digeſtion*; as alſo *Stale-Beer*, *Brandy*, and all *ſharp* and *hot Liquors* ought to be avoided.

avoided. Yet have I cur'd ſome *hundreds of Perſons*, who throughout all the Time of their *Cure*, kept, in all Reſpects, to their former (the Rules only of *Temperance* and *Sobriety* being obſerv'd) Way of *Eating*, *Drinking*, &c.

§. 4. Moderate and daily *Exerciſe* moſt certainly conduces very much to the *Conſervation* of *Health*; nay, 'tis almoſt ſufficient to retrieve a Man from a very deplorable *Eſtate* in ſome *Diſtempers*; but he that has a *Clap* upon him, ought to be more than ordinarily cautious of all Manner of *violent Exerciſe*, which, in this *Diſeaſe*, is of ill Conſequence on two Accounts, *viz.* 1. It more *relaxes* and *weakens* the *Parts* from whence the *Gleeting* flows, and thereby renders the *Cure* more difficult; its being poſſible, (as all *Authors* own, and *Experience* confirms) that *violent Exerciſe* may (and often does) induce in Men a *ſimple Gonorrhœa*, and in Women the *Whites*, proves this to be true. 2. It puts all the *Fluids* in the *Body*, eſpecially thoſe contain'd in the ſmall Capillary Veſſels, into a more *briſk Motion*, than they would otherwiſe be in, whereby the *Infection* is the ſooner diſpers'd all the Body over, and a *confirm'd Pox* occaſion'd; yet, of all *Exerciſe*, that of a *Venereal Rencounter* is (during a Man's having a *Clap*) of moſt pernicious Conſequence. But after a *ſevere Courſe* of *Phyſick* for a *confirm'd Pox*, *moderate Exerciſe*, eſpecially in the Country-Air, is very ſerviceable.

§. 5. As to *Sleep* and *Watching*, *Excretion* and *Retention*, and the *Paſſion* of the *Mind*, I ſhall ſay nothing, unleſs it be, that Moderation, in Relation to them all, is moſt proper; and that whereas many Perſons, under the *Misfortune* of this diſgraceful and pernicious *Diſeaſe*, (eſpecially modeſt *Women*, injur'd by their *Husbands*) are very apt to be *penſive*, *melancholy*, and *dejected*, 'tis proper to let them

them know, that keeping themſelves in ſuch an *Uneaſineſs* of *Mind*, and even *Deſpondency* of ever being well *cur'd*, oftentimes does them (almoſt, as much *Prejudice*, as the *Diſeaſe* it ſelf, and very much *retards* a *Cure*.

N. B. I did intend here to have inſerted a farther Account of ſome of other Medicines mention'd in the Book, and of ſome not there taken any Notice of, but for want of Room muſt forbear, only obſerve, that my *Antivenereal-Pills* are not only proper againſt that *Diſeaſe*, but are a proper *Purgative* againſt the *Scurvy*, and all its *Symptoms*, viz. *Pains* in the *Head*, *Shoulders*, *Arms*, *Legs*, and other Parts of the Body, *Rediſh* or *Bluiſh Spots*, *Breakings-out* on the Skin, *Soreneſs* and *Looſeneſs* of the *Teeth*, *ſtinking Breath*, &c, I have had large Experience of them in diſpoſing *Old Sores*, *Fiſtula's*, *Ulcers*, *King's-Evil Sores*, &c. to a ſpeedy Healing; they have been often found beneficial againſt the *Stone*, *Sand*, and *Gravel*, as alſo in various *Diſeaſes* of the *Head*, *Stomach*, *Breaſt*, and *Lungs*; they are an effectual and general *Purgative*, may be ſerviceable (as I know by 16 Years Experience of them) on moſt Occaſions where purging is neceſſary, but can't be injurious on any ſuch Occaſion; yet they are chiefly intended againſt the Venereal Diſeaſe, on which Account they have not (ſo far as I know) any Equal. Price 3 *s.* the Box. To be had at my Houſe, the *Golden-Ball*, between the *Sun* and *Caſtle* Taverns in *Honey-Lane-Market*, *Cheapſide*.

FINIS.

ERRATA.

P. 12. l. 17. r. Serapio; and l. 30. r. to have been.
p. 14. l. 20. r. Empiricism. so again l. 27.
p. 18. r. Chap. III.
p. 20. l. 37. r. Practitioner.
p. 23. l. 12. *dele* (")
p. 28. l. 31. r. very.
p. 29. l. 33. r. violent.
p. 34. l. 35. r. Spooner.
p. 37. l. 37. *dele* the.
p. 42. l. 1. r. he can't, and l. 13. *dele* (.)
p. 60. l. 17. add *Anno* 1763.
p. 65. l. 30. r. to to be.
p. 68. l. 22. r. Instigation.
p. 77. l. 30. for where, r. when.
p. 81. l. the last, r. the most.
p. 93. l. 34. for Obtunes, r. obtrunds.
p. 94. l. 31. r. exoritur.
p. 100. l. 33. r. Infection.

These, and what other Errors of the Press, Reader, you meet with, be pleas'd to correct with your Pen.